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Without Concealment—Without Compromise.

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ANTI-SLAVERY INTELLIGENCE.

For the National Anti-Slavery Standard.

GERRIT SMITH, ESQ.

I make no apology for addressing you. Your name is before the World as a prominent public man in the benevolent enterprises of the age: your conduct is, therefore, fair matter for praise or blame. I love you for the manly stand you have taken in days gone by: I felt my heart go out full of love to you, when you uttered the memorable sentence, "I expect to live and die a hated man." I love my country, and the slave that pines his life away amid the blessings which surround him: I love my God, and the duties I feel that he has imposed upon me, among which, is one of "rebuking my brother" for his deviations from the path of Right.

We live in an eventful age. Mind is in motion, rousing itself from its loathsome apathy, it is quickening into life. It assumes every hour, more of its primal beauty, and gathers unto itself strength: it feels the pressure of the age upon it, and, like a tree in an open field, it is throwing its roots deep into the earth, and putting forth foliage accordingly. The result will be a production of power that will make its owner like his Maker, and teach him the philosophy of his nature. Of all the reforms of this or any other age, the Anti-Slavery reform is the noblest—"It strikes for *man*—It develops rights." We have read of the rights of Conscience, and of those that suffered for their enjoyment, but we have *learned* but little. We declaim of the rigor of that age, that drove the Puritans upon our shores. We talk of Roger Williams, and Mary Dyer, but we are as bigoted as *they* who persecuted them, and those who believed with them. We think we value freedom—we do, when it is for ourselves. We live in the 19th century, and the collected Wisdom of preceding ages is poured into our laps, and we think we are *wise*.

I have watched your course with feelings of joy and regret. That you have battled nobly, no one can doubt.—That you are acting conscientiously, I doubt not; and that your course is such as grieves the lovers of humanity, and is storing up for your death-bed, sorrow and repentance, is equally plain. Should you live 10 years longer, which Heaven grant you may, you will talk of your present views as you now do of your Colonizationism. It is impossible that you should stand *still*. You were not made for it.—The elements of your character declare this. To go forward or backward, is your destiny. Which shall it be? If *forward*, you must grapple with the influences which cross your path. Education, Philosophy, Religion are in your way. They will adhere to you at every movement. You must rouse yourself, and shake them off, or you will be on your retro-march. I do not wish you to understand me as saying that you must turn Infidel: God forbid!—but *turn*, you must, from your present course, and make up your mind, once for all, that you cannot love friends more than Christ, and yet be his disciple. There is a new system of ethics lifting itself out from the rubbish of the past; it already is fixing the eyes of the world upon it. Stern, uncompromising, it yields to none. It is the revived Philosophy of Christ. It is just and infallible in its applications, and decisions. Its motto is, "By their fruits ye shall know them." It abhors ease, rejects pleasure and declares that "no man can serve *two* masters." It requires that every man take up his cross and follow his Maker, or he *is not* his disciple. It doubts not, but speaks like its great Author, as one having *power*. In the light of this system, how do you appear? You have withdrawn from the battle which your brethren are contesting, and urge their "quarrels"as a reason, seeming to forget that your bed ought to be like your Master's, not of roses, but of thorns. He quarrelled harder than you have done—cast fire on earth and kindled it, sent a sword on earth, and not peace, and declared that his course and those that followed him, would set father against son, and son against father; and he has left no authority that when this is the result of duty, that you or I might excuse ourselves from labor, on the ground that a quarrel among brethren had sprung up.

The reason you assign for not remaining efficient in the A. A. S. Society is, that quarrels have destroyed its efficiency. But, about what, is the quarrel? Who has helped to make it? The grounds of division, as offered, are: 1st, that women speak, or in other words "Conscience is allowed to take breath in our midst." 2d, that Non-Resistants are also, allowed to belong to the Society. Have you not advocated and labored assiduously in favour of these two propositions? Have you not repeatedly said that woman was equal in rights with yourself? Have you not told your brethren, whom you have now deserted, and left to meet the jeers of the ungodly as best they may, "that on the Anti-Slavery platform, woman was on your level, and that her rights was as sacred in your eyes, as your own?"—Now, if the quarrel is about *this matter*, are you permitted by TRUTH to step one side, and say you wish to be excused from contending any longer, because of a quarrel. But no one has quarrelled harder than yourself, till within six months. Your excuse looks poor, when it is remembered, if common fame tells the truth, that you are warring with all your might and main, against the different sects in Religion, because they are founded in a denial of the *rights of conscience*.

If report doth not belie you, you are a great disturber in Western New-York, by the side of Luther Myrick, second to none in this land, for your radicalism in Religion. You would overturn all the denominations in Christendom, because there is no religious freedom in them. You quarrel with the existing arrangements of the church of God, because they require as conditions of membership an assent to some or other Shibboleth, not required by Christanity, and you do not spare money, or pen or tongue, to this end, if I am rightly informed. But when, in our Organization, assent to a Shibboleth is required, and we refuse to assent, then you call us quarrelsome, and leave us. We are maintaining what you are laboring to *gain*. You call us quarrelsome, and take your departure. Now, permit me to say this appears inconsistent. We in one department, you in another, are battling against bigotry and a littleness of spirit, any thing but akin to the spirit of the Great God. Let me ask of you, would you belong to a church that should shut, by pains and penalties, by fears of expulsion, or of rigid discipline, the mouth of your beloved wife, if under the inspiration of divine love, she should be moved to speak? No! I know you would not. But, if I were there and should attempt to plead for the rights of your wife, would you tell me I quarrelled with my brethren, and you must withdraw. But I might ask you in that case, "who were the aggressors? Who denied RIGHTS? Who attempted to gag your wife? Who wished to have her under their control? O, you reply, "No matter; the efficiency of the church is destroyed, and I withdraw." Now, it so happens, that the rights of conscience would have made slow progress under such teachings as yours. As soon as men come into close collision, and evil feelings are engendered on both sides, to some extent, good men that do not love to quarrel, must withdraw. What is the consequence? The opponent has the field. Now, however wisely you may judge yourself to have acted in this case, you never adopted it in any other, and probably, never will. It is a course, which, at the hour when the shaking of earth premonishes us of a resurrection of the dead, betokens any thing but an advance in that catholic spirit which will yet be man's highest ornament. The world would perish in its blood did we all listen to you. It may be that you, with your gigantic intellect, can exert alone and unaided an influence that shall be felt on the destinies of the world. But this is not God's law. It may be an exception. But God delivered his people from their enemies, not by raising up Samsons every few years, but by teaching them that the efforts of *many* weak were *strong*. He taught them the use of combined effort, and held them responsible for its exercise. This world will not feel the aid of your power *alone*. You will find the necessity of coming back, urged strongly every day, that you may not be *forgotten*. Mighty as may be your blows, they will be rendered inefficient by the fact that you will feel yourself *alone*. Look at Doct. Channing: he has spent the vigor of his days in beating the air,—a man who might have revolutionized a world. This age needs a Macedonian phalanx that cannot be broken. Then we are invincible.

It may be that all I may say will have little or no effect on you. I dislike your shrinking. To me your excuse is *baseless*. To you it is satisfactory. Allow me to say that as you value principle, one would suppose that you would *contend* for it. But the world supposes that you have at last "recovered your senses," and have given up the doctrine of "woman's right to speak as her conscience dictates in an Anti-Slavery meeting," because you will have nothing to do with those who contend about it; plainly saying that it is not *worth your notice*. In this matter, in my opinion, the world judges your feelings by your actions—in other words, "by your fruits," and does you no injustice. It may be a matter of consolation to you to know that you are safely and snugly seated far from the dust and smoke of the battle. To those whose rights you have maintained, and for the uncompromising maintenance of which you call them quarrelsome and withdraw yourself from their side—the feeling is otherwise. They mourn that your eyes are turned toward Egypt, and that you consult ease.

They feel that you have fallen a great way, and the daily rejoicings of the ungodly make it the more intolerable. Ah! my dear sir, you cannot be neutral. You must defend or be silent, and silence is treachery. Peter was a traitor when he refused his Lord's defence. The rights of conscience of the so-called "free women" are despised by the high, the wealthy, the proud, and the despotic; and your appeals to the nation to rouse it to action in behalf of the slave—telling us that it was treason to be silent when man's rights were denied—we now reiterate in your ears. The day is coming when you will see your course in another light; when you will wish you had not shrunk from the contest, but like a man had sacrificed ease to have attempered the zeal of the over-heated, and to have hastened the slothful. When your eye that now flashes with such beauty shall see as it is seen; when from the hill-tops of the new Jerusalem you shall overlook God's universe; when you shall be able to grasp human relations and the consequences of human conduct with vastly accelerated power to what you now do; then, my dear sir, you will remember that you left us in a trying hour, to contend with wickedness in high places alone. I know you feel satisfied with what you have done, but I would not do thus for the wealth of a world.

"Be mine the honor, or be mine the shame,
To strike for Liberty in FREEDOM'S name;
till I am called to my resting place among the buried dead.

Yours, KAPPA.

From the Voice of Freedom.

Revelations of the Prison-House.

We are permitted to copy for the benefit of our readers, the following extract of a letter from a highly respectable source, written in December last:

"In the providence of God, I attended the concert this month at Upper Alton. A missionary who had been laboring twelve years among our Western Indians, was present, and gave much interest to the occasion. Our hearts thrilled at the recital of an event which took place soon after his residence in the nation. A successful warrior returned with a woman and her little child, his captives. The babe was troublesome, and the warrior dashed out its brains.—The mother mourned over her infant, and he quieted her grief by taking her life. We felt for these poor Indians in their wretched savage state, and we *prayed* for them. Other remarks followed, other persons spoke, other prayers were offered, and the Indian and every other child of want and wo, was remembered at the throne of grace—but the poor slave—he was not remembered. A Baptist brother then arose, —one, I was told, who had been excommunicated from the Baptist church without even the charge of crime, but solely for being an Abolitionist. He spoke of the case of barbarity mentioned, and said the victor claimed the vanquished as *property*, and it was this notion of holding property in human beings that lay at the foundation of that act of cruelty. He closed by offering prayer, and indirectly prayed for the slave.

A Presbyterian minister then arose, though not the pastor of the church. 'Brethren,' he says, 'God is no respecter of persons. We feel for the Indian—and why? His condition is spread out before us. And why do we not feel for the slave? It is because no man opens his mouth for the dumb. I do think that exceeding sensitiveness which hushes all to silence on the subject of slavery, is sinful.—Why is it brethren, on such an occasion as this, when we go from Greenland to India, to every heathen nation, to the isles of the sea, and pray for all,—why is it that we never raise the poor slave from beneath our feet, and lay him at the mercy seat. When brother H. was speaking, I remembered being in Virginia, (he named the county, but I forget it,) in the year 1832. Passing a house in company with a Presbyterian clergyman, he says to me, '*there* live a man, who, two weeks since, became angry with his cook, and he took his axe and beat out her brains.' Was nothing done about it? 'Nothing.' She was his *property*. The next year, 1833, I was in Missouri, and in one of the best, most religious settlements in that State. Standing at the door with a friend, he says, 'over yonder lives a woman whose house servant, from severe treatment, attempted to run away. She was taken, and her mistress beat her again and sent her into the field. Cut with the cowhide from head to foot, her master found she could not work, and told her to go into the house. She reached the door step and sunk down. Her mistress saw her, and demanded why she came in. The slave made no reply. The mistress heated the tongs to a red heat, and seizing her by the throat, says, 'I will bring you to your tongue. The girl said, 'Don't mistress—most gone,' and never spoke again.' And that matter was put to rest—not a man said a word about it.

Soon after this, a man not far from my own house in St. Louis, lost a key. His suspicions fell on a young and interesting girl. He had her lashed to a barrel in the cellar, and there whipped her to make her confess where she had put it. The girl could not confess, for it afterwards proved she had never seen the key, and so he whipped on. At last he left her, and locking the cellar door, waited for her to die. A faint moan could now and then be heard by the servants; and the neighbors, informed by them of these facts, at the end of three days, forced an entrance to the cellar. There they found the girl. The flies had swarmed around her lacerated body, and the wounds were all alive. She barely breathed; and when removed from the barrel, her soul was fled. And she was the third slave murdered by the same hand. But they were *property*. A man must do what he will with his own.

In this way,' continued the narrator of these facts, 'I could stand all night, and relate instances of cruelty, not perpetrated by savages, but by our own countrymen, and sometimes by professing Christians. But we came here to pray. Let us do so, and let us not forget the slave.'

I write from memory, and may not be accurate in the language, but in the facts I do not mistake."

From the American Wesleyan Observer.

The following communication was handed us by a minister of the gospel with whom we are acquainted, who received them from the hand of Mr. Jenkins himself. These are some of the beauties of slavery! How finely do they tally with the doctrine of "wholly refrain" on the one hand, and with that of "slavery is not a moral evil" on the other!

SAVAGE BARBARITY!

If my memory serve me, it was in the winter of 1827-8, that for the sake of great wages, (being a house carpenter by trade,) I was induced to go to the town of Trinidad, on the Island of Cuba, to work for Wm. Hagner, an American carpenter, generally employed by Stewart & Co., merchants of Philadelphia, one of which firm generally resided on the Island. Before one week had elapsed after my arrival at my new home, it fell to my lot to witness for the first time, the punishment of man by his fellow man; a correct statement of which here follows.

The person to receive the chastisement had his wrists firmly bound together with a rope, then made to squat down, his arms forced outside of his legs, one on either side; thus forming a hollow or cavity between the hollow of the knee and elbow joints, into which a handspike was put—the operator taking the other end, thus turning his victim on his side, the spike remaining in a vertical position. Then commenced the scourging with a whip such as is generally used for such occasions. As all that was said on that occasion was Spanish, I did not, of course, understand it; but the looks and gestures of the poor sufferer, I can never forget. At every stroke, a scream or groan was sent forth, enough to make the stoutest among us shudder! From the position of the slave, it is easy to discover that the skin on his back and loins was tight, and every stroke cut through and the wound gaped open, laying bare a more sensitive surface for the infliction of the next blow. This was continued until one man was tired of the operation of whipping. He then resigned the whip to another, who turned the victim on the other side and whipped until he was tired, each one taking two turns; and at each time the slave was turned, appearances could scarcely deceive me in supposing that there was at least a pint of blood lying on the ground! and too add to his anguish, a bowl of liquor was set on fire and poured over his lacerated body! He was suspected of stealing an eight dollar piece of gold. No confession, however, was elicited. Towards the close of the whipping, the poor fellow looked up imploringly in the face of his master, and said something I could not understand, it being in Spanish; but supposing from what followed, that he asked for water—as his master took the end of the lash into his hand along with the handle. It was thus made to form a bow; the blood running to the belly or lower part, was held over his mouth, and he appeared to catch gratefully and gladly on his tongue, drops of his own blood to moisten the parched mouth and lips.

Some two or three weeks after witnessing the above, I was sent along with several others into the country, to repair some buildings on a coffee plantation belonging to Stewart & Co, on which were sixty slaves; the overseer was a Spaniard. I noticed a small house of about eight feet square, without window or aperture of any kind, excepting the door which was always locked. I thought that in passing I heard some one groan. My feelings were excited, and by inquiring of one of the slaves, was informed, that about three weeks before we arrived there, a party of ten or twelve of said slaves had resolved to go to town to complain to their master, Mr. Stewart of Philadelphia. They had got five or six miles when the overseer and one of his neighbors overtook and brought them back. Two of the ringleaders were then whipt in a most cruel manner, and then put into the building before named, where they had remained ever since, not being able to go at large. About three days afterwards, one of them was permitted to come out. He got a stick five or six feet long, on which to support himself, and by the help of which he crawled along; for it could not be called walking—taking steps of half the length of his foot. He was an entire solid scab from the edge of his hair down to the knee joints. I had often heard of the cruelties to slaves; but nothing I had ever imagined half equalled the realities which I was an eye witness of in that land of cruelty and oppression; and that too, sanctioned and connived at by my fellow citizens of the free and enlightened city of Philadelphia—the city of brotherly love.

When striving to excite their sympathy for the slave, they would laugh in my face, and when you have seen as much of it as we have, you will think no more of it than we do.

But why cite your attention to Cuba's distant shores, whereour own beloved and highly favored land teems with wrongs and outrages equally detestable.

In the winter of 1835-6, I went down the river from Cincinnati, in quest of employ. I did not succeed until I got to Vicksburg, where a person by the name of McNutt, (his given name has slipped my memory) who was always called Major McNutt, at that time a member of the State legislature, reputed very rich and very kind to his slaves and those that were under his immediate control. He had large tracts of unimproved land that must be improved and then brought into market, together with the stock; in other words, the slaves that had cleared it up and become acclimated, most of the hands thus employed were bought in Virginia, at a reduced price. Those that survive the seasoning command very high prices. I was sent to one of those uncultivated tracts to make a commencement or put up quarters. Twelve hands were sent, and an overseer named Patrick Henry Cliburn, about 22 years of age. Constant scenes of cruelty had made him callous in the extreme, to the hardships of those over whom he had the control. A common mode of whipping was, to order four men to lay hold of the one to be whipt, by the wrists and ancles, lay him flat on the ground with the face downward. A fifth must then take a piece of clapboard three inches wide, about three-quarters of an inch thick and four feet long—the rougher the better. The operator was advised to lay on lustily, or he must submit to the same punishment. This I have frequently seen inflicted for the most trifling offences, until pieces of skin and flesh adhere to the paddle, more than an inch in length. On one occasion, I saw Cliburn seize a piece of clapboard with both hands and strike a slave on the side of the head, repeating the blow on different parts of the body and arms. The blow on the head severed the upper part of the ear, so that it hung down by only a small piece of skin. The poor fellow was not permitted to do any thing for it, but he was sent immediately to work at mauling.

An addition being made to the hands, making in all thirty-two, the overseer thought he must have a driver. Accordingly, one morning, all hands were drawn up in a line in front of the house, some of them not more than three feet high, girls and boys, women and men. They were then told they were about to have a driver set over them, and him they must mind always, if he was not present. The one intended for driver was then called out from among them, and a whip put into his hands. Now, says Cliburn, I want work out of them fellows, and I shall look to you for it; and if you don't get it out of them your back must suffer. Come to me every morning for your orders, and to no one else; for if your master should be here you should not mind him but once, and that would let me not. No; if God Almighty himself should come down from heaven and tell you different, you *must* mind me! Comment is needless.

HENRY Z. JENKINS.

A Voice from Bristol, England.

The Ministers of the Independent and Baptist Churches in Bristol, England, met at Castle Greene Chapel, on Thursday evening, August 22d, 1839, to take a public and affectionate farewell of their highly esteemed friend and brother, the Rev. Dr. Beman, of New-York, having heard with much satisfaction the manly avowal made by him of his principles, as a determined advocate of effective measures for the immediate and universal emancipation of slavery in his own land, have requested him to convey to America the following Resolutions, upon which, in conjunction with others of their ministerial brethren, who were not present at this farewell service, they had previously agreed to act.

That we look with grief and abhorrence on slavery, as it still exists in many parts of America, and that in our opinion the evil has risen to such a height as to make it incumbent on every Christian, and especially every Christian Minister, in that country, to support those measures which aim at its entire and speedy extinction. That we rejoice that such efforts are made, and we look on the Abolition cause with the deepest interest and with the most earnest desires for its success. With these feelings we deem it right to unite together in the adoption of the following Resolutions:

First. That before we admit any Minister from America into our pulpits, we will inquire into his views and conduct, with regard to slavery.

Second. That since mere general acknowledgments of the evil of slavery will not be deemed satisfactory by us, we will respectfully, but pointedly, inquire of any such Minister introduced to us from America, whether he is promoting in any way the great cause of humanity and justice towards the oppressed, and should such enquiries produce an avowal of neutrality or indifference with regard to the great subject of Abolition, that we shall feel it our duty on this ground to abstain from communion with him in the pulpit.

That we adopt these Resolutions, not as assuming a right to dictate, nor as judging our brethren, but because we are jealous for the honor of religion: and because, while so deep a stain, with regard to slavery, rest upon the character of many of the American Churches, we think it is only by acting friendly, as well as by speaking openly, and by such fidelity, as does not imply a want of Christian charity and forbearance, that we can avoid the blame of tolerating and conniving at sin.

For the National Anti-Slavery Standard.

The Anti-Slavery Enterprise.—Its Aspects.

The Anti-Slavery Enterprise is the legitimate offspring of the great self-evident principles proclaimed in the Declaration of Independence, clearly taught in the New Testament, and fundamentally inherent in human nature. I shall not enter into an argument to prove the natural equality of mankind, nor into the inherent and inseparable rights necessarily incidental to human existence. Nothing that I could say could possibly be clearer, or carry conviction so powerfully to any, as the assent involuntarily given by the unprejudiced mind to those great truths, from proofs drawn from the depths of the understanding.

There is a standard in all human beings by which we test every principle; it is the great *Lex Implanta*, given us by God to enable us, peremptorily and infallibly, to decide on the truth of principles and the justice of actions. Hence we say that certain things are *self-evident*—that a true proposition is perceived and assented to by the mind, as clearly as the form and dimensions of objects are discerned *in the light*, by the eye. Anti-Slavery men and women have entire and unwavering faith in the great primary principles intrinsic in human nature, shadowed forth and partially written out in the New Testament and the Declaration of Independence. If they, therefore, in examining the conformity between American principles and American institutions, discover any practice which conflicts with the principles on which those institutions are professedly based, they endeavor to show the incongruity and make theory and action harmonize.

Nothing can be more glaringly inconsistent, than American slavery and the great charter of liberty; and every slave State, in acknowledging the Declaration of Independence, puts an end forever to all assumed title to property, by man, in man.

Hence the acumen of the South has ascertained that the principles of the Declaration are splendid abstractions, impossible ever to be realized, inapplicable to frail and erring man; in short, a mere "rhetorical flourish."

Hence Abolitionists proclaim in trumpet tones, that slavery is utterly wrong in the abstract and the concrete, and appeal for proof to liberty's charter, and are sustained by it.

The doctrine that the principles of the Declaration are limited, once explained by the Constitution of the Union, cannot be admitted in the sense in which it is usually understood, inasmuch as limitation and explanation do not imply *contradiction*.

It is begging the question to say that the Constitution is in favor of slavery; *it is not in the instrument:* and the act of 1790 has been pronounced unconstitutional by able jurists.

Hence, the grand object of the Abolitionists is to carry forward the principles of the revolution, those glorious sentiments which animated our fathers in that arduous struggle, and which have been cherished ever since by every true republican or democrat.

If, then, we seek pure and unmixed principles of liberty, we shall only find them among Abolitionists, inasmuch as they alone believe in the sentiments of the Declaration, and resolutely maintain their applicability to the whole human race.

The truth and beauty of the distinguishing principles of the Anti-Slavery cause have attracted multitudes, composed of individuals from all parties, in Church and State, into the ranks.

Among these, were many who were mere theorists, and in embracing Anti-Slavery principles, did not perceive that some favorite opinion might be trenched upon in the onward course of those principles, and when the conflict arose between sectarian notions and pure sentiments, they were vanquished.

Hence the confusion in the host; hence divisions in sentiment and separation in effort; hence *disaffection, disorganization*, and *New Organization*. So much of the *seed was scattered by the wayside, that it sprung up because it had not much depth of earth*, and the full blaze of the *meridian sun* withered it.

But this is no sufficient cause of discouragement, as no new thing has happened: in fact, it is highly unphilosophical to suppose that in large bodies all will think alike where freedom of thought is allowed. We might, at first view, imagine that the noble and commanding principles of Anti-Slavery would frown into silence all minor considerations of sectarianism and party spirit, but experience proves the contrary.

I then emphatically say that there is nothing disheartening in the aspects of our truly magnanimous and soul elevating cause.

I anticipate a more vigorous prosecution of the enterprise the coming year, than we have ever yet witnessed; and I pray God to follow with his blessing every righteous endeavor to further the holy cause of liberty, and strike the manacles and shackles from the slave, emanate from whom it may.

Perfect love casts out all fear; for in all fear there is torment: if, then, we love the slave, we shall be delivered from all tormenting fear with regard to success, and faith will give us the saint's victory, and in us will the declaration of our Holy Redeemer be verified.

Thy faith hath saved thee; go in peace.

M.

"*Can't take care of themselves*"—There is a Rev. Mr. Andrew Marshall, a man of color, pastor of a church in Savannah, of 1800 members, who purchased his wife and children and gave $600 for himself, after he was fifty years old, and is now worth $20,000, and he only aged 81. Verily, this looks like taking care of himself.—*Voice of Free.*

Extract of a Letter from W. O. Duvall.

There are two classes of *professing* Abolitionists, who annoy me prodigiously. The first class are those who are very inquisitive, and extremely anxious to know all about the "quarrelling of the Abolitionists," but who are opposed to taking sides in the matter. They are unwilling to investigate in order to get at the *truth* of the matter, but blame *indiscriminately* both parties. In this way, they very much resemble the pro-slavery "*Major Domos*'" of the land. Their plea always has been, "Oh, slavery we all know is wrong, but these Abolitionists are worse." Well if their love of peace is so great as to allow them to sit quietly down and see those blessed men and women of Massachusetts, trodden under foot by an insolent, vile clergy, be it so—"there's no accounting for taste." Now for the other class. This is composed of that species of bipeds known as "Whig Abolitionists," who, previous to the late speech of Wm. Slade in the House of Representatives, were trembling and doubting between duty and *expediency*. I am daily accosted by this class, and the following conversation invariably ensues.

Whig Abolitionist. Duvall,—have you read Slade's speech?

A. Yes.

Whig Ab. Well, I think he takes a right view of the subject.

A. Undoubtedly. In what paper did you read it?

Whig Ab. I saw it in the Albany Evening Journal.

A. Did you read the whole of it carefully?

Whig Ab. Yes, every word of it, (with great earnestness.)

A. Do you remember how the speech was headed in the Eve. Jour.

Whig Ab. It was headed "MY POSITION DEFINED."

A. Well my dear sir, you have seen just that portion of the speech that those gambling demagogues, whose slave you are, saw fit to permit you. The portion read by you, was intended to draw unprincipled Abolitionists into the support of Harrison and Tyler, and it undoubtedly has had the desired effect. Go, guzzle your hard cider, and rivet again the chains of the bleeding bondman—but remember "for all these things, God shall bring thee to account."

Thus you see the result of that poisonous speech of *Wm. Slade*,—a speech, undoubtedly the result of a "*coalition*" between the professing Abolitionists of the House, and their *masters*—the slaveholders. There can be no doubt but that the *Abolition head* of that speech would have been cut off, had not the Wises and Johnsons and Thompsons been aware of its *slavery tail*. Dreadful thought! that *Wm. Slade* should be the victim to betray the sacred cause of abolition to the murderous slaveholder! How true it is that, "on the side of the oppressor there was power." Certainly there must have been powerful influences brought to bear upon poor *Slade*, to induce him—a professed friend of the slave, to deliver a *false* and *wholly gratuitous* eulogy on one of the worst enemies of the slave in this nation. Yes: I defy *Wm. Slade* to put his finger upon "*the man of America*" who has done more to rivet the chains of "*American slavery*" than *Wm. Henry Harrison*. Let us look for a moment into the acts of this "uncorrupted and incorruptible" saint of *Wm. Slade's*. "*The record*" shows that he spared no pains to make Missouri, and Arkansas slave states. He voted against the emancipation of slaves at the age of 25, in both of those States. Four successive times he risked his own reputation in attempts to fasten the curse of slavery upon the free soil of Indiana, and, thank God, *was four times defeated in his efforts*. He has never given a solitary *vote against slavery*, but on the contrary has ever manifested great eagerness to *vote for it*. Nor have his efforts in behalf of oppression been confined to *voting* alone. Whenever slavery has requested it, his influence has never been withheld. See his course relative to the "*Ohio black act*" which was passed in the winter of 1838-9. There we find this "uncorrupted and incorruptible" man, used by the base, slaveholding minions of Kentucky, to effect that hellish measure—by writing letters to his personal and political friends in the Legislature, urging them by all means to pass the law which makes it penal in the sum of $500, and sixty days imprisonment for any man or woman of Ohio, to afford the least comfort to the fugitive bondman! Hear this "honest man," whose "heart is as big as the world," again in 1839. "None but *devils incarnate* can look with approbation upon the schemes of Abolitionists."

Well may the great "defender of the Constitution," and of such "uncorrupted and incorruptible" humanity as this, ask—"What, fellow-citizens, are you to apprehend on this vital subject from that son of your soil,—descended from your best Virginia stock,—your own William Henry Harrison,—that child of Virginia, with the blood of the Revolution and of Independence coursing in his veins?" Well, thank God, the true issue must soon come, which neither Daniel Webster, nor William Slade, will be able to "stave off" by hasty trickery. Infinitely more honorable are the slaveholders—Calhoun and Thompson, &c., than those miserable doughfaced spaniels, who lick the hand just raised to shed their blood.

From the Irish Friend.

Prejudice against People of Color.

FRIENDS IN AMERICA—When we noticed the Darlington pamphlet, in our last number, we anticipated that our remarks might not be quite acceptable to all our readers. We conceived that some, to whom the subject was new, might be startled at the statements made, and doubt their authenticity; and that others, even admitting them to be true, might consume us for animadverting upon the conduct of our Transatlantic Friends; but that the great bulk of our readers, assuming the allegations to be substantially correct, would sympathize with us in our humble endeavors to awaken our friends to a sense of the inconsistency of their conduct. We have been borne out in this view of the case; for, whilst we have received from a few some hints of their disapprobation, by far the greater number have communicated to us their satisfaction at the step we have taken; and facts, confirming the truth of the prejudice entertained in America by FRIENDS, towards the People of Color, have been largely elicited. If we had not ourselves been perfectly satisfied previously, of the existence of this prejudice, by strong collateral evidence, we should, perhaps, have hesitated before we introduced the subject into our columns; and, for want of this previous knowledge, some Friends in this country may be slow to believe that any considerable number of those under our name, should be guilty of such a palpable breach of the Divine injunction, "As ye would that men should do to you, do ye also to them likewise." We have been told that our Friends should be treated with privately, and that a public exposure should be avoided. Now those who give this advice should recollect, that where an unchristian practice exists, openly and undisguised, and without incurring the censure of the body, there is no other mode of treating it—under the circumstances of the case in question it is altogether unpracticable to act otherwise. It is quite notorious, and we believe we may appeal with confidence to most, if not all those who have, of later years, visited the American Continent—(and some of them have not failed to express their disapprobation to the parties implicated)—that Friends, to a great extent, have imbibed the prevailing prejudice; and, further, that it is not viewed in America as a sinful prejudice, must be evident.

"Inveterate prejudice, infirm and blind,
May take possession of an honest mind;
Though weakly yielding to its stubborn sway,
'Tis not *determined* to be led astray."

Seeing, then, that the force of custom, generally so powerful in its influence, must have blinded the minds of those to whom our remarks are applicable, it appears to us an incumbent duty on those friends of the Negro race who are free from the taint of this prejudice to declare, plainly and boldly, their sentiments on this subject. "He who hath made of one blood all nations" cannot view with approbation respect of persons; neither do we believe it possible that the great mass of Friends in America approve of this unrighteous system. The writer of this has some valued friends in that land, and, as to the Gospel Ministry, we believe, that it numbers among its inhabitants more than a few of the most faithful, most favored, and most devoted laborers in our Zion. We have no personal motive in view, and should regret that any thing we write would have the effect of wounding the minds of any individuals—we know there is much sensitiveness abroad in reference to our friends in America—we confess, that we entertain strong Anti-Slavery prepossessions, and, as devoted friends to the Colored Race, we cannot close our eyes to facts, nor can we see why we should not reprobate in FRIENDS, as well as in other religious denominations, any dereliction of duty towards the oppressed. Our heart bleeds for Africa!—and, whether we recognize in her oppressors FRIENDS or Methodists, Baptists, or Presbyterians, Episcopalians or Romanists, we know of no valid ground for crying "peace, peace, when there is no peace." Let our American Friends, if the charges are groundless, refute them—they have been publicly made in the Anti-Slavery journals of that country—so that, instead of censuring us for reiterating them, they should be rejoiced, if guiltless, in the opportunity thus afforded to rebut the allegations made, and none will be better pleased than ourselves, to aid in clearing the Society from the foul aspersions thus cast upon it, or any of its Members. We were not the first to publish them, and we are not aware that, as yet, they have been rebutted. If they do exist, we do not believe they can be justified;—no departure from the golden rule we have already quoted, can for a moment be entertained by the true Christian.

From the Pennsylvania Freeman.

Lectures.

On Seventh day last, a friend from the country took my fellow-laborer, J. Miller McKim, and myself, into his returning market waggon, and leaving behind the rattle and stir of the city, soon set us down amid the delightful scenery, and kind, warm hearts of "our County of Bucks," where several appointments for lectures had been previously made. We parted before reaching the end of our ride, and while Miller held on his way to Pineville, I turned aside to Concord, and at three in the afternoon, met the Concord Anti-Slavery Society, and such others as chose to attend, in the large and convenient school room of the place. For a meeting in the day time, in a farming region, at this busy season of the year, it was remarkably well attended, and after the transaction of some business which came before the Society, I addressed it for an hour or more on the fundamental principles of the cause, the encouraging indications of its progress, and the signs of its ultimate success.

The following resolution, moved by our true-hearted friend, Joshua Dungan, was unanimously adopted.

"Resolved, That it is important that the organs of the Eastern Pennsylvania and American Anti-Slavery Societies, should receive a liberal support, and we, therefore, recommend to the members of this Society, and the friends of our cause generally, to subscribe for the Pennsylvania Freeman and National Anti-Slavery Standard, and to make vigorous and efficient exertions to extend their circulation."

It was voted, on motion of the same person, that ten copies of the Standard be taken by the Society. One member added another copy on his own account, and from the disposition apparent, we think that further additions will be made. The Standard—so far as I had opportunity to observe—has been hailed with general satisfaction.

I then spoke about 15 or 20 minutes in support of another resolution, which was also advocated by Joshua Dungan in a brief, pertinent and well expressed speech, and was then unanimously adopted, as follows:

"Resolved, That while we are convened to promote the cause of impartial liberty, we rejoice to believe that the friends of the same noble cause from various nations, are assembled in a World's Convention to devise plans for its advancement, and though we cannot be personally present with them, we can commend them to God and to the word of His power, which is able to give wisdom to their deliberations, and efficiency and success to their measures."

A friend from Doylestown was present at the meeting, and at its close took me into his carriage and conveyed me to that place, where I lectured in the evening on the subject of Temperance, to a large and attentive audience. The next morning at eleven, I spoke on the subject of slavery, at a school house, in the township of Warwick, about two miles from Concord. Not much more than half the assembly could be accommodated in the house, and the remainder sat without, on temporary seats of loose boards, constructed for the occasion, or stood under the shade of the surrounding trees. Profound attention was given to a discourse of more than an hour and a half in length, the first ever heard on the subject by a large proportion of the audience.

At three in the afternoon I attended a temperance meeting in Wrightstown township, not far from Pennsville. We were to have met in a pretty large shool-house, and did begin to convene there—but when it was completely filled with the females of the assembly alone, while more were continually coming, we adjourned to the neighboring woods, where I spoke nearly two hours to a meeting not more than one-third of whom could have been conveniently seated in the school-house. From this, I went to Pineville, and spoke an hour in the evening on the subject of slavery, endeavoring to show some of its oppressive bearings on the slaveholder and the free population generally, both at the South and the North. The house was very closely packed, and a large number stood on the outside and listened at the door and windows.

I have already mentioned that my friend M'Kim went to Pineville on Seventh day. He addressed the Anti-Slavery Society in that place in the afternoon, having a very respectably numerous auditory. The proceedings of the Society will be found in another column. On the following afternoon he attended a large meeting at the Buckingham school-house, which was addressed by himself and Joshua Coffin. In the evening he lectured to a full house in Concord, and on the next morning I rejoined him there, and a friend from that place brought us back to the city. Thus in a pleasant and exhilarating excursion, enlivened by agreeable intercourse with valued friends, we were able to give six Anti-Slavery and two Temperance addresses, and to be at our respective posts of duty again to resume in due season our regular avocations.

Discussion on Slavery.—An irregular discussion has continued for some time between the Christian Watchman (Boston) and the Biblical Recorder and Southern Watchman (Raleigh, N. C.) upon the sin of slavery considered in the abstract. The distinguished abilities of each of the editors led us when the discussion commenced to expect some good results from this free interchange of opinion.—But, as is too frequently the case, the course pursued by one is not approved by the other, and, in consequence, the whole subject is not brought fairly before the readers of either paper. In all newspaper controversies, we believe, as we have always asserted, that the proper method, when practicable, is to publish the entire articles of an opponent, or at least so much of them as relates to the subject in debate. Where this is practised on both sides, the readers of each paper have the whole subject with the arguments on both sides before them, and are not left, as is usually the case, to wonder what their editor is talking about, or how his reasoning is answered.—*Baptist Advocate.*

From the Herald of Freedom.

Young Men.

Every individual who attended the late Anniversary of the New-Hampshire Anti-Slavery Society, will recollect the disrespectful—not to say contemptuous manner in which some of our seceding brethren are pleased to speak of 'children,' and the youth generally. What, say they, shall children come up to this *august* body and pretend to utter *their* feelings in behalf of the slave? Shall we, the *Conscript Fathers* of the cause, bow at the dictation of *children* and *plebeians*? Shall the New-Hampshire Anti-Slavery Society stoop from its original dignity and embrace the beardless boy—the little *Onesimus*—as a '*brother* beloved?' No—never be it said that the 'enlightened and judicious' sages of the nineteenth century admitted 'all persons' into their assembly!

This cry about 'children' is as senseless as it is unchristian. It has more of the childish pettishness in it than any act of the children themselves. No *child* at the Convention made himself half so ridiculous—or uttered ought half so puerile. When I heard such frivolous and unkind remarks from 'men in power,' I thought it a good argument in favor of calling in the warm-hearted youth,

Opinions.

From the Massachusetts Abolitionist.

The New Organ.

We merely noticed the fact last week, that a new paper, called the National Anti-Slavery Standard, had been issued by the Executive Committee of the old American Anti-Slavery Society, as their organ. Our readers will wish to know something of its character. It is to be edited by N. P. Rogers, Esq. late editor of the Herald of Freedom in New Hampshire. That Mr. Rogers has tact and ability as editor, (sui generis to be sure,) none will deny. Of his accuracy in the statement of facts the Pittsburgh Christian Witness thus speaks:—

As to his accuracy in stating facts, and the consequent reliance which can be placed upon his statements, our readers can form an opinion after an examination of the following specimens. In a letter written by him from New-York, under date of May 19th, 1840, and published in the Herald of Freedom of the 30th ultimo, Mr. Rogers says, speaking of the American and Foreign Anti-Slavery Society—"Arthur Tappan is President. He could not accept the Presidency of the old Society, because he said there would be conflict between it and the new, and he would not mingle in these contentions. There would be an exterminating war, he said, between the Societies, and he would not be concerned in it." Here it is distinctly asserted that Arthur Tappan *said* there would be conflict between the old Society and the new—that their would be an exterminating war between the Societies. Is Mr. Rogers correct? Let Arthur Tappan answer for himself. Twenty-four hours or more previous to the formation of the new Society, and when, consequently, but *one* existed, he sent the following note to the Recording Secretary, which was read to the Society:—

"*Dear Sir*,—Apprehending the recurrence of the scenes witnessed last year at our business meetings, and resolved not to be found contending with my Abolition brethren, I shall not be present with you, and request that you will communicate to the Society, that I do not wish to be considered a candidate for the office I have hitherto occupied.

* * * * * * *

A. TAPPAN."

A correct estimate of Mr. Rogers' perceptive powers may be formed from the fact that in the above quoted sentence he has discovered the declaration that there will be "conflict" and "a war of extermination" between the old Society and the new, though at the time it was written the new Society was not in existence, even if it had been thought of. One great advantage which will result to the readers of Mr. Rogers' new paper from this wonderful perception of its editor, is, that they will get the news of important events not only in advance of all other papers, but previous to their transpiring; for with such a fertile imagination the editor can never be at a loss for "facts."

In the exposition of the course of the paper, the committee say—

"It is manifestly the will of the Society, that this paper should be conducted on the broad principle of the universal fraternity of the human race, irrespective of sect, party, sex, color or country."

This means, of course, that the paper will carry out the doctrines, and vindicate the course of the Society, in regard to the action of women in its public meetings.

Again—"It is no less evident that to be in consistency with its character..as an organ of the American Anti-Slavery Society, this paper must consider the spirit of new organization, technically so called, and as manifested in the formation of the 'American and Foreign Anti-Slavery Society,' 'Massachusetts Abolition Society,' &c., as inimical to the broad and noble platform from which the Anti-Slavery enterprise first started."

Its position in regard to the Church, is thus stated:—

"While we depend on the *true* Church of Christ, in its character of *a worker* of truth, peace and righteousness, as, under God, our most efficient ally, we cannot but regard the American Church, soiled and debased as it is by slavery, to be in its present state, the *worst foe* of humanity, freedom, and pure religion."

The members of the various churches of the land will therefore understand at the outset, that in supporting the old American Society and its new organ, they support a Society and an organ which assert, in terms, that the churches of which they are members are not true churches of Jesus Christ, but in their "present state the worst foe of humanity, freedom and pure religion." Thus, at least, is frank. What the "true Church" is, and where it is, however, we are not told. At the same time, any one familiar with the dialect of non-resistance perfectionism, will be at no loss to apprehend the true meaning and extent of the above sentence.

With the exceptions above, the new organ is in keeping with Anti-Slavery papers generally.

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From the Colored American.

We have received four numbers of another new Anti-Slavery periodical, "The National Anti-Slavery Standard," published by the American Anti-Slavery Society, or as they call themselves the old organization. The Standard is an excellent paper, well filled with original and miscellaneous matter. We are sorry to see such a spirit of criminations and recrimination as is exhibited by the conductors of the Standard; we did not think such a spirit was congenial to the atmosphere of New-York we supposed it was confined solely to New England.

The Standard is to be edited by that gifted son of New Hampshire, N. P. Rogers, formerly of the Herald of Freedom, who is now attending the World's Convention at London.

There is as much talent, spirit, and original humor in the writings of N. P. Rogers, as any editor in the country, his articles possess considerable of that genius which characterize the productions of the French journalists. When he returns, our friends of the Reporter must look out for breakers; but we hope by that time the spirit of acrimony and bitterness which is now so visible will be subdued. A.

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From the Practical Christian, Mass.

NATIONAL ANTI-SLAVERY STANDARD.—This is the title of a large, new sheet, the organ of the American A. S. Society. It is to be edited by our talented and true-hearted brother, Nathaniel P. Rogers, now attending the World's Convention in London. It takes the place of the Emancipator, which was some time since surreptitiously taken away from the American Anti-Slavery Society, and devoted to the interests of what is technically called "new organized" Abolitionism. The Standard is a noble and rich looking paper, containing several articles of sterling ability in the editorial department, and every way equal, if not superior, in general appearance to the Emancipator in its palmiest days. It is to be published weekly at the very low price of $2 per annum, in advance. We hope that the friends of the Old American Society here and every where will give it a prompt and cordial support. We shall be happy to receive and forward the names of subscribers.

—

From the Morning Star, N. H.

ANTI-SLAVERY STANDARD is the name of a large, ably conducted, and neatly executed paper, just commenced in the city of New-York. It is published by the American Anti-Slavery Society, and will henceforth be its organ. It bears the name of N. P. ROGERS as its editor, and it is expected that he will take charge of it on his return from Europe.

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From the Philanthropist.

NATIONAL ANTI-SLAVERY STANDARD is the title of the new paper published by the American Anti-Slavery Society, in the place of the Emancipator. It is a large and handsome sheet, and its editorials are written with spirit. Mr. Rogers, formerly of the Herald of Freedom, is to take charge of it.

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From the Plainfield Union, N. J.

NATIONAL ANTI-SLAVERY STANDARD.—This is the title of a new paper, published in New-York by the American Anti-Slavery Society. It is of the largest size, well filled, well printed, and well edited.

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From the Pennsylvania Freeman.

The Globe against Slavery.

The Globe of the 24th ult. contains an article quite incendiary enough for the columns of the Liberator itself—where it might find a more (or less, whichever the editor chooses to esteem it,) honorable place than the "Refuge of Oppression." It talks about slavery very much in the strain of Abolitionists, and for aught we can see, deprecates the selling of poor men, and that not for crime, almost if not to the full as earnestly as does the veriest "fanatic" of our "fanatical sect."

The article is a commentary on the conduct of Harrison, in approving, while Territorial Governor of Indiana, a law containing this provision.

"When any person or persons shall on conviction of any crime or breach of any penal law, be sentenced to pay a fine or fines, with or without the costs of prosecution, it shall and may be lawful for the court, before whom such conviction shall be had, to order the sheriff to sell or hire the person or persons so convicted, to service to any person or persons who will pay the said fine and costs for such term of time as the said court shall judge reasonable; and if such person or persons be so sentenced and hired, or sold, shall abscond from the service of his or her master or mistress before the term of such servitude shall be expired, he or she so absconding shall, on conviction before a justice of the peace, be whipped with thirty-nine stripes, and shall moreover serve two days for every one so lost."

Against this barbarous law, the Globe, with becoming indignation, breaks forth in the following terms, revealing a most exemplary abhorrence of slavery, and a regard for the poor man's rights, which, if as sincere as it is ardent, is worthy of all praise.

The whole principle of slavery is involved in the first of these acts, which was approved by General Harrison. It provides that persons (*men and women*) under certain circumstances, shall be SOLD; it uses, in relation to purchasers, the terms MASTER and MISTRESS; and it provides that, for running away, *these new made* SLAVES *shall be whipped with* THIRTY-NINE STRIPES.

In many barbarous countries, men have been sold into slavery in all ages for various causes sometimes for crime and sometimes for misfortune—sometimes for offences against the community of which they were members, and sometimes in consequence of being vanquished and taken prisoners in war.

Under HARRISON'S law *men and women* were to be sold FOR THEIR POVERTY. The sale was not to be *in consequence of committing the crime*, but in *consequence of not being able to pay the fine and cost!*. It was no part of the penalty for theft, assault and battery, or other offence against the penal laws; it constituted no part of the sentence in such cases. The sentence was to pay a certain amount as fine, and the costs of prosecution. The man who had property paid his money and was free; he who had not, must be sold, not *for the crime*, but *for the poverty* which deprived him of the means of payment.

In approving that act, General HARRISON showed that he considered *liberty* and *property* equal in consideration. The *rich man's* MONEY, and the *poor man's* LIBERTY, were balanced against each other. The rich man might pay the penalty with his *money* and go free; but the poor man's LIBERTY must be taken to pay it. General HARRISON'S act considers MONEY and LIBERTY of the same value!!!

Is this a principle which freemen ought to recognise by placing its advocate at the head of the Republic! Did our fathers of the Revolution fight for MONEY! On the contrary, did they not pour out their money and their blood also like water for LIBERTY! *Liberty* was the watchword, and *liberty* the prize of a bloody and protracted civil war.

Liberty was achieved, and behold a second generation has not passed away, before some of the children of revolutionary fathers place this blood bought prize on a level with *money!* They would SELL even the sons of the Revolution and WHIP *them* THIRTY-NINE LASHES for running away from their masters!!

In such "fanatical" strain talks the Washington Globe. It is not that the victims of this barbarous law are white, it is not that Anglo-Saxon blood in unadulterated purity flows in their veins, that the editor so feelingly remonstrates against their sale, and the application of the lash to their bodies. He does indeed head his article, "White Slavery," but except in the title, makes no allusion whatever to the complexion of the objects of his benevolent regard. And even if he had, the principle on which his indignant condemnation of the act is based, would apply equally well, to the colored man and the white. It is the selling of *men* that he condemns—the selling of *poor men*, not as a penalty for crime, but as a consequence of poverty—the balancing of *liberty* against *money*, and "considering them of the same value." Well may he ask with earnest emphasis, "is this a principle which freemen ought to recognise?" Well may he wax warm with righteous indignation at the idea of ranking *men* on a level with mere property! Well may he,—in contrasting this sacrilegious equalizing of humanity and chattels personal, of "liberty and money," with the usages of "barbarous countries," where slavery has been the penalty of crime or the consequence of captivity in war,—hold up the man-chattelizing process of the civilized community as the greater barbarism of the two! We are glad to see that the Globe is *growing* democratic, and have hopes of it, that if it perseveres in the application of its principles wherever they are applicable, it will yet become worthy to be the organ of a democratic party.

But if its denunciations are so richly merited by the laws against which they are directed, how much more so by those under which nearly seven thousand "poor men" are "sold" into slavery in the District where it is published—and under which, the city of Washington itself licenses at a set price, and within its own limits, markets for the sale of human beings in indefinite numbers—and thus "considers liberty and property equal in consideration"—balancing the "rich man's money against the poor man's liberty," to an extent which the Indiana statute never dreamed of!—How much more so by those laws under which three millions of poor men are "bought and sold daily for a paltry price," to swell the coffers of the rich, or to pamper the pride of the oppressor!

A moment's attention to a few points of comparison and contrast between the Indiana law and those to which we now allude, will show that the Globe man, to maintain even a shadow of consistency, is bound to condemn the whole southern slave-code in much stronger terms than he applies to this object of his holy horror, and to assail the authors, abettors, and upholders of slavery on its grand scale, with far greater severity than he displays towards the framers and approvers of the statute of which he complains.

First, according to the Globe itself, the *principle* is the same in both cases. "*The whole principle of slavery* is involved in this act. The *principle*, then, against which he points his significant question, "ought freemen to recognize it?"—a question evidently designed to carry with it the full force of the strongest negative answer to itself, is "the principle of slavery." The editor of the Washington Globe is, on principle, an Abolitionist, if he has any principle at all, or—which amounts to about the same thing,—has not two conflicting sets of principles. Condemning a law because the principle of slavery is in it, he must condemn that institution in which the principle is most fully developed, and of which, indeed, it is by eminence *the* principle—else would he be like a man who should refuse to drink half a pint of small beer *because* it contains alcohol, and then should swallow the strongest brandy by the quart, or even the pure alcohol itself.

Then in regard to the circumstances on account of which that principle is applied to its subjects in the respective cases, the slave-code certainly merits the severer judgment. Though in strict accuracy it may be that the sale under the Indiana law is not technically the penalty of committed crime, inasmuch as inability to pay a pecuniary fine is the immediate antecedent to the selling, yet it is unquestionably a consequence of crime, and none are subjected to it but persons convicted of crime, after a fair trial and a full hearing in self-defence. Not so the slave-code. *Its* subjects are not merely unconvicted, but untried, unaccused, unsuspected, even of any criminal act, and are enslaved not on account of any violation of law, human or Divine, but solely to gratify the pride, or love of power, or avarice, or other evil passion of the enslaver. They are seized at their birth, and made chattels as soon as they see the light of day—before they are capable of doing or even thinking either good or evil. Is not this putting property on a level with liberty, or rather above it? balancing money against manhood, and making the latter kick the beam! It is no "penalty for theft, or other offence against the penal law"—it is in execution of no sentence of a regularly constituted tribunal, issued after a fair hearing of a duly presented criminal charge. "Liberty and property" are not "equal in consideration," in the eye of the slave-code, for it prefers the unjustly held property of the slaveholder to the rightful liberty of the slave. Though "our fathers," ay, and some of the fathers of the slaves, too, side by side with ours—"poured out their money and their blood like water, for *liberty*," yet "a second generation has not passed away, before some of the children of revolutionary fathers"—the dwellers by the home of Patrick Henry and Thomas Jefferson, the men who rehearse with state pride the names of Laurens and Lee, "place the blood-bought prize" below "the level of money," and convert innocent human beings into merchandise—make mere property of men, the posterity, perhaps, of those who fought for the principles of the Declaration of Independence, and the inalienable right to be free.

"A groan by Eutaw's haunted wood,
A wail where Camden's martyrs fell,
By every shrine of patriot blood,
From Moultrie's wall and Jasper's well;
By storied hill and haunted grot,
By mossy rock and marshy glen,
Whence rang of old the rifle shot,
And hurrying shout of Marion's men,
The groan of breaking hearts is there,
The falling lash—the fetter's clank;
Slaves—slaves are breathing in that air
Which old De Kalb and Sumpter drank."

Again: The Indiana law authorises a sale for a limited time—of reasonable length for the working out of the amount of pecuniary fine incurred by the offence. This time, too, was to be fixed by a court, supposed of course to be impartial, disinterested, and unprejudiced. The slave-code consigns its victims to a life-long bondage. The sale of the Indiana criminal subjected only himself to servitude; the slave-code makes the slave's bondage hereditary; fastens on the child the condition of its parent, and to all the bitterness of present oppression, adds hopelessness of future deliverance, either for himself or his posterity to the latest generation.

The Indiana law prescribes the infliction of thirty-nine lashes, as a punishment for running away—but before it can be administered, there must be a trial and conviction before a civil magistrate, and the fixed number of blows may not be exceeded. The slave-code empowers the master to inflict any number of lashes, at his own discretion or caprice, (so life is not destroyed—and even this exception may be evaded by a plea of "moderate correction,") for running away, or for any other offence, or for no offence. It authorises "whipping with the horse-whip, cowskin, switch, or small stick, or putting irons on, or imprisoning the slave." It interposes not between the helpless victim and his oppressor, the protection of a previous trial before a magistrate, an opportunity of showing his right to be exempt from punishment, or even the poor privilege of calling his injurer before the tribunal of justice, *after* the infliction, and there asking for redress.

We might run the contrast into other particulars; might speak of the security of domestic rights and the sanctity of domestic relations in the one case, and their annihilation in the other—of the enjoyment of the rights of intellect, of mental cultivation, of moral improvement, of liberty of conscience, and access to religious instruction in the one case, and the close limitation, and rigid restriction, often the utter destruction of these rights and privileges in the other;—and other points of contrast we might present, but enough has been said to prove, that if the Indiana law deserved, as we believe it did, to be condemned as barbarous and unjust, and contrary to the genius of democratic institutions—if it embodied a principle which "freemen ought not to recognise," still more richly does the system of American slavery merit not an equal, but an immeasurably greater severity of condemnation.

We congratulate the editor of the Globe on his having come out so strongly against slavery, and shown such a just abhorrence of its principle even when diluted with the mixture of so many mitigating ingredients—and as we do not like to write him down a dishonest, a double-faced, or a grossly inconsistent man, (one of which he must be, unless he goes fully for abolition,) we add the expression of our gratification at his having become a believer in this creed which he once condemned, an—all but avowed—Abolitionist. We leave him to explain for himself, the articles which from time to time since his conversion, have appeared in his columns, savoring of any thing rather than friendliness to impartial freedom, and to make them harmonize with the text of this commentary, as he best can. It is too heavy a task for our powers.

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We trust that the requests in the subjoined article from the Pennsylvania Freeman may not be neglected even by the sisters in other states.

Anti-Slavery Sale.

The Philadelphia Female Anti-Slavery Society proposes to have another sale of Useful and Fancy articles, in the early part of next winter, and have already commenced their arrangements and preparations. It is intended that articles of a positively useful character shall constitute a larger proportion of the whole, than on former occasions, and our knowledge of those engaged in the undertaking emboldens us to say, that no reasonable pains will be spared to render the sale every way worthy the patronage of the friends of liberty and humanity, whether technically Abolitionists or not. The success which has attended previous efforts of a similar kind, to raise funds for the Anti-Slavery cause, should be an encouragement to renewed exertion this year, while the manner in which the preceding sales of the Society have been conducted, warrants the expectation that the approaching one will be free from every thing to which the most sober-minded can reasonably object.

We look with confidence for the cheerful and efficient co-operation of the country friends of our cause, in preparing and sending in suitable articles, and in every proper way assisting the laudable exertions of their sisters in the city. An early beginning is always the best way to secure the easy and full attainment of a desirable object. Let not this suggestion be forgotten or lost.

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WASHINGTON, Wednesday, June 17.

The Slave Trade.—The bill to aid in putting an end to this diabolical and inhuman traffic in human blood and misery, so far as the flag of this country is concerned, was taden up at the earnest solicitation of Mr. Davis, who explained the object of the bill, by showing that American vessels were built for this purpose and sold to Spanish and Portuguese merchants; the transfer not being made until the vessel reached the coast of Africa, and the vessel being in the meantime, protected by her flag—that after the transfer was made, the slaves were put on board, and the vessel depended on her *heels* for the safety of the return voyage. The object of the bill before them was to prevent the flag from being used for any such purpose. Mr. D. alluded to the treaty stipulations with some European Powers, by which the slave trade was, by general consent, made piracy, and the use made of the flag on those occasions was liable to bring the country into disrepute and difficulties, particularly with England.

Mr. Calhoun thought the measure would rather be embarrassing than lead to any good results. He was inclined to think the bill had grown out of the interference of another power, which was setting itself up as a general arbiter to regulate the internal concerns of other nations. He had understood that, while all this show of feeling was kept up, on the part of England, about suppressing this trade, the very manacles used to fetter those unhappy beings, were manufactured by thousands at Birmingham. Had England taken any steps to put an end to that? For his part, he could never think of the interference of that power in the case of the Amistad with any degree of patience, and he thought it was time for this country to look to herself and assert her own dignity.

Mr. Davis replied that the bill was offered rather to carry out the policy of our own country than that of Great Britain. He could say that Great Britain had vindicated herself—he admitted that manacles had been manufactured there, but then there was a law on the statute book which authorized their seizure wherever found, but the law was evaded by the slavers taking out bolt iron and manufacturing them on the voyage.

Mr. Webster made some remarks in support of the bill, contending that every possible step should be taken to prevent the glorious flag of the country from being prostituted for the aggrandizement of Spanish and Portuguese adventurers.

The bill was ordered to be engrossed without a division.

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From the Herald of Freedom.

Abolition Standard.

This is the name of a new paper just issued in Concord by *E. S. Shadwick*,—*Rufus A. Putnam*, Editor. It is to be the new organ of the New Hampshire Abolition Society. In size it falls a little below the Herald. Its execution is well, and so are its contents to those who relish its doctrines. The number before us contains, besides the prospectus, an account of the formation of the new Society and the reasons for its formation, together with its Constitution and list of officers, also the Constitution of the Concord Abolition Society just formed; the protest of those ministers and others who went out grieved at the proceedings of the last meeting of the New Hampshire Anti-Slavery Society, and sundry other articles into which is thrown much discussion on the "woman question," and on the doctrines of non-resistance.

We regret that these subjects are so soon brought forward, and especially that they are made so prominent. The discussion of them ought never to enter into any paper, which is to be the organ of a Society where members may entertain different opinions. If the Boston Liberator, which is an independent paper, chooses to discuss them, or any other subjects foreign to the Anti-Slavery enterprise, no one can object; but for the Herald, or Abolition Standard, both of which are connected directly with Societies where members will almost of course entertain diversity of sentiments, to do so would only be disastrous to the cause.

One thing in the prospectus of the Standard surprised us. It calls itself the "*Abolition* Standard," and as one grand complaint of its friends against the Herald was, that it introduced "extraneous subjects, and has very little in it directly on the subject of slavery," we supposed this Standard would be a faithful specimen in this respect of what an Anti-Slavery paper ought to be. Cherishing such an expectation we were greatly surprised at the following in the prospectus:

"The Standard, however, will not confine itself to slavery and its overthrow. It will speak freely on the subjects of temperance, moral reform, sanctification of the Sabbath, and the great benevolent operations of the day. It will not only go for the Abolition of slavery, but for the Abolition of all vice and sin in the land and world. Drunkenness, licentiousness, profaneness, infidelity, and every thing which leads to these or other iniquities and immoralities, will be rebuked, and the community warned against their insidious and destructive influences.

The Standard will give general intelligence in regard to the commercial, political, and religious world. Important facts relating to the civil condition of the nations of the earth—improvements in the arts and sciences—the progress of Christianity, and the overthrow of idolatry—revivals of religion in our own and other countries,—and any items of news, or interesting occurrences or transactions, which will add to the stock of useful knowledge,—will be duly attended to and share a portion of its pages."

Is that what they mean by no "foreign and extraneous subjects!" Here are no less than sixteen different subjects besides Abolition, which are to receive attention in its columns. Sixteen, unless the writer is guilty of a little tautology, which he can think of, when he looks over it again.

1. "Temperance."
2. "Moral Reform."
3. "Sanctification of the Sabbath."
4. "The great benevolent operations of the day."
5. "The Abolition of all vice and sin in the land and world."
6. "Drunkenness."
7. "Licentiousness."
8. "Profaneness."
9. "Infidelity," and
10. "*Every thing* which leads to these or other iniquities and immoralities will be rebuked."
11. "General Intelligence in regard to the commercial, political, and religious world."
12. "Important facts relating to the civil condition of the nations of the earth."
13. "Improvements in the arts and sciences."
14. "The progress of Christianity and the overthrow of Idolatry."
15. "Revivals of religion in our own and other countries."
16. "Items of news, or interesting occurrences or transactions," &c. &c.

And these sixteen seem to embrace, indirectly at least, every subject we can think of, except "Woman's Rights" and "Non-Resistance." But, by the way, there seems little reason to fear that these will be neglected, for they occupy in the first number, a very prominent place. We cannot help thinking that they who inserted them, will be expecting some reply or attack in the columns of the Herald. But we wish it distinctly understood that we cannot depart from our uniform course, to discuss these or any other foreign, especially controverted subjects. Ours is an Anti-Slavery paper—and while we love to give a word of cheer from time to time, to those who are laboring to promote the causes of temperance—moral reform, peace and other holy enterprises,—we can enter into no discussion upon any of them. They all have their separate organs well conducted, and in them is the place to discuss questions which relate to their separate objects—just as in the Herald and other strictly Anti-Slavery papers, is the appropriate place to discuss the subject of slavery. Entertaining these views, the Standard will not be surprised if we hold no argument with them on the subject of human government—or of the equal right of both sexes to "life, liberty, and the pursuit of happiness."

We wish it understood, however, that we have no confidence in the reasonings of the "Standard," or of any other (so called) Anti-Slavery papers, so far as we have seen, that undertake to mark out the sphere of women, or to prove the divine origin of human government. We have seen every one of their arguments weighed in the balance of Truth, and found them all wanting. But as these subjects are not parts of Anti-Slavery, we give them no place in the Herald.

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The Emancipator.

We notice some remarks by the editor of this paper, in relation to the last Annual Meeting of the New Hampshire Anti-Slavery Society, which need a moment's attention. They contain false deductions and straight-forward misrepresentations. We trust the latter were the result of an oversight. He fixes his eye on two resolutions passed at our meeting, one of which declares that "we cannot without a violation of our principles, recognize or sustain as a christian church, any body of men which tolerates slaveholding in its members, which apologizes for slavery, or refuses to bear an unequivocal testimony against it,"—and another which protests "emphatically against the organization of abolitionists, as such, into a distinct political party"—and declares that these resolutions explicitly show, that the policy of our party is to "bolster up existing parties, to gain influence and money enough to crush the obnoxious sects in religion—to canonize the parties, and un-church the churches." Grave charges!! The first of these resolutions recognizes a simple truth which we do not see how any *genuine* abolitionist can deny—even though it should "un-church" every church in Christendom. Does not the editor of the Emancipator hold to it? Or is he like most of the ministry, cherishing the belief that no matter what the sin is which exists in the church—if it cannot be eradicated without disturbing the Church organization, let it remain. How does the utterance of a simple, and until recently among abolitionists, *acknowledged* truth, prove that the policy of our "PARTY" (a new name which brother Leavitt has given the State Society,) is what is represented to be in the Emancipator? Or how does the other resolution referred to show it? Let brother Leavitt correct one great mistake in this article, which of course he will do—and we fear nothing then as to the influence which the article will exert.

He says that in our meeting "Nothing was said of President Van Buren and General Harrison, and no caution put forth to warn abolitionists against voting for them." But almost adjoining one of the resolutions which he introduced, is the following:—Did he not see it?

Resolved, That Martin Van Buren and William Henry Harrison, have both shown themselves so thoroughly subservient to the interests of slavery, and so utterly hostile to the equal rights of man, as to have forfeited all claim to the name of Democrat or Whig, and the political support of any man worthy the title of freeman.

And onward a little further is the following:

Resolved, that under existing circumstances we recommend to abolitionists to scatter their votes at the approaching Presidential election.

Do these resolutions show that "the policy of the "PARTY" is "to canonize the parties?" And without suppressing them, could the editor of the Emancipator sustain the charge he brings against "the party?"—*Herald of Freedom.*

From the South.

A northerner residing at the South, in a letter to the editor of the Connecticut Congregationalist, speaks of the southerners thus:

In their hearts they despise a pro-slavery Yankee. A very sensible lady remarked to me at a dinner party the other day, "that she knew it was a fact, and it was very natural it should be so, that, although from courtesy or policy they might conceal it, every Yankee and every Englishman was an Abolitionist."

My impression was that southern Christians must be, above any other class, opposed to the principle of slavery. The contrary, as far as I have observed, is the case. They defend the institution upon scriptural ground, and of course deny its being a social or moral evil. On the other hand men, who make no religious profession, and who are careless about reconciling their admissions with their conduct, will very commonly grant that it is a gross violation of the rights of man, and indefensible upon any fair ground of argument.

It would be useless to add any thing upon the condition of the slaves. The whole subject is better understood by the readers of Anti-Slavery journals than by most southerners. There is one point, however, which has been urged by the opponents of Abolitionists, and unnecessarily conceded by them, that is, that the discussion of the subject has rendered the lot of the slave more severe. There are a few respects in which this is true, although rather theoretically than practically. On the other hand, every sensible man here will testify that within the last ten years there has been a great and favorable change in public sentiment in regard to the treatment of the servants—to their allowance of food, clothing, &c. This is natural. They feel that the eyes of the world are upon them, and their feelings of humanity are stimulated by the desire of making good their frequent boast that theirs is the best system of slavery which ever existed.—*Friend of Man.*

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Treatment of Colored People in England.

We copy the following paragraph from a letter of John T. Norton, of Connecticut, who was a delegate from that State to the World's Convention. The letter was published in the Hartford Observer.

'There are not many colored people in England, but I see one or more every day. And where do you think I see them? The first that I saw was a mulatto woman walking arm in arm with a gentleman in Hyde Park. The next was an African man, entirely at home in an omnibus filled with white gentlemen and ladies. The next was an elegantly dressed and beautiful young lady, sitting by the side of a white lady, on terms of perfectly equanity, in one of the most splendid coaches in Hyde Park, with liveried servants. Yesterday, whilst riding in an ommibus in Regent street, a colored young woman beckoned to the driver, and he stopped and opened the door at once. She did not get in as she found it was not going where she wished to go. This afternoon I attended the church in Blackfriars, formerly Rowland's Hill's. The largest and most respectable and solemn audience was present that I ever witnessed—the sexton told me four thousand. On looking around, I saw a head and face that marked the purest African descent.—Was he perched up in a corner! No: he was in a pew, near the middle of the church. On my walk home, I saw a black man with an elegantly dressed white lady leaning on his arm, and immediately following them, a white and black gentleman arm in arm. I followed them a little, and soon, on coming to another street, the lady shook hands cordially with the two black gentlemen, (for they had every appearance of such,) and they both put their arms into the white gentleman's and walked on. What I noticed most particularly in all these cases was, that not the least attention was attracted. I could not perceive that an individual besides myself, knew that there was any difference in the colors. So it ought to be. The *character*, the character alone, should be the test.

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Public Meeting of the New-York Reform Society.

At a public meeting of the New-York Reform Society, held on Tuesday evening, June 16th, 1840, at the School Room in the basement of Zion's Church, corner of Church and Leonard streets.

Owing to the absence of the President, David Ruggles was appointed President pro tem, and John N. Still acted as Secretary. The President called the attention of the meeting to the object for which it was assembled, viz: to hear the communication from our friends of Hartford, Conn., relative to a National Convention. He suggested that such measures should be adopted in reference to the subject of a Convention as the meeting deem expedient. After the proceeding of the citizens of Hartford were read, and the object of a National Convention debated; the following preamble and resolutions were adopted.

Whereas, the utility of calling a National Convention of the colored inhabitants of the United States has been discussed by our brethren in various places and through the newspaper press; this meeting concur in the following sentiments expressed by our brethren of Hartford, Conn. That no measure is better adapted to meet the necessity of our critical case than the concentration of our energies, intelligence, and sympathies in a National Convention.

Therefore, Resolved, 1st., That this meeting is of the opinion that the late odious Maryland Black Law, the scheme of Colonization in *Africa or elsewhere*, and the necessity of union and action against oppression, call for the largest Convention of our liberal minded brethren, that has ever yet been held in our country.

2nd, Resolved, That we recognize the city of New Haven, Conn., as the proper place to hold a National Convention.

3d, Resolved, That a committee of three be appointed to prepare a call for the proposed Convention.

4th, Resolved, That John N. Still, Samuel Hardenburgh, and P. Shields be appointed a committee of correspondence.

5th, Resolved, That the call be signed by the President and Secretary of this meeting, and by those who are favorable to the call of said Convention and published in all the Anti-Slavery newspapers.

6th, Resolved, That the proceedings of this meeting be signed by the President and Secretary, and published in the Liberator, Emancipator, Colored American, and National Anti-Slavery Standard. On motion the meeting adjourned.

DAVID RUGGLES, *President*.

JOHN N. STILL, Secretary.

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National Reform Convention of the Colored Inhabitants of the United States of America.

FELLOW CITIZENS:—If the Period ever was, when our peeled and disfranchised countrymen should rally in Convention, to consider, and to act, in reference to the burdens under which we groan, that period has now arrived. The existence of the late Maryland *Black Law*, should arouse every colored inhabitant of this Nation to a proper sense of his endangered condition, and inspire every bosom with a righteous and indignant zeal against oppression. The scheme of Colonization in Africa or elsewhere, should provoke an expression that may not be misunderstood. The alarming supineness that everywhere prevails amongst us in relation to the success of our own cause is suicidal.

The Philantrophists of the world, have assembled in a WORLD'S CONVENTION, to act for liberty and humanity—for fettered millions in Christian America—for endangered millions in heathen Africa—and every other part of the Globe,—

"Where man's inhumanity to man
Makes countless millions mourn,"

there is great necessity of individual, collective, unanimous and energetic action in Freedom's cause. Therefore, we invite a National Convention of the proscribed and downtrodden inhabitants of the United States of America, in the city of New Haven, Connecticut, to be held on the 1st Monday in September next, at 10 o'clock, A. M., for the purpose of scanning our every condition of forming a bond of union that will secure *simultaneous* action for reform in the hallowed cause of Human Freedom.

New-York, June 16th, 1840.

David Ruggles, John N. Still, Reuben Rubey, Samuel Hardenburgh, P. Shieldes, Lewis H. Nelson, Samuel Cruger, P. Loverige, Henry Nott, Arnold Elsey, A. Gale, Joseph Ballad, Lewis Bodine, Wm. Bedford, Wm. Gardiner, John Brown, Samuel Wood, George Wilson, Henry Baynes, James Johnson, Jeremiah B. Weed, Wm. Thompson, Geo. Campbell, John Rankin, John Williams, John Clark, Wm. Walker, Jacob Dav, James B. Webb, A. Eldridge, Isaac Robinson, Andrew R. Smedes, Henry Beeks, Henry Davis, Williamsburg, L. I.; Wm. J. Hodges, do. do.; John N. Mars, Poughkeepsie, N. Y.; Nathan Blount, Lockport, do.; Uriah Copeland, Westchester, do.; John Chester, Syracuse, do.; Richard Jeffrey, Middletown, Conn.; Charles Young, do. do.; Dempsey Canada, Nantucket; Henry Scott, Worcester, Mass.; Francis Clough, do. do.; John Morey, do. do.; Charles Hall, do. do.; Samuel Waters, do. do.

Boston.—J. T. Hilton, W. C. Nell, J. G. Barbadoes, S. Snowden, J. W. Lewis, B. Weeden, J. B. Smith, S. R. Alexander, Thos. Cole, S. S. Cook, Wm. Wright, Joseph H. Gover, B. P. Bassett, C. R. Weeden.

Hartford, Conn.—George S. Seymour, J. W. C. Pemington, Alfred Plats, Suman Pelom, Henry Foster, James Mars, Peter Johnson, Isaac Cross.

Our brethren of Newark, N. J., John King, Abraham Cook, A. King, Jefferson Ellis, John Olake, John Williams.

Of New Brunswick.—John Bartley, Jonas Stephens, John Jackson.

Of Princeton.—H. Simmons.

Of Trenton.—Aaron Roberts, David Peterson.

Of Burlington.—Emanuel Congo.

Of Philadelphia, Penn.—John P. Burr, Robert Purvis, J. G. Bias, Jacob White, John Bowers.

Of Chester.—Abraham D. Shadd.

Of Columbia.—Stephen Smith, Wm. Whipper.

Of York.—Samuel Mars, ——— Goodrich.

Of Harrisburgh.—Junior C. Morrell.

Of Pittsburgh.—John Peck, S. Woodson, John Delany, J. B. Vashon.

Of Cincinnatti, Ohio.—John Satchel, J. B. Nicken, are requested to act and urge our brethren to duty, as a vigilance committee of Conventional correspondence.

N. B. All communications must be post paid, and addressed to John N. Still, New-York, Chairman of the committee of correspondence.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JULY 9, 1840.

Fourth of July.

Once more have the American people forgotten God, and prostituted a day which should cause them to mourn and weep on account of its associations. New-York has had her full share of the degradation consequent on such a prostitution of time. Houses have been burned, property has been lost, lives sacrificed, character ruined; and the sluice ways of licentiousness and intemperance opened to the full. This is the way we *rejoice*. Rejoice over our freedom—boast of our institutions, brag of our valor, and disgrace our Christianity. The world cannot produce a people who humble themselves by forgetting their dignity, and wallow in their own shame like the "great people" of the United States. We boast of our *freedom*, yet enchain the weak. We eulogize our democracy, yet rob the poor. We vaunt of our prowess, yet by bayonet keep man from his rights; and talk of our bravery, and are the biggest cowards on earth, if to be a coward is to be destitute of moral courage. We fire cannon and drink punch—deliver orations on Liberty, and trample down our brother. Verily, we are a "great people, who says we are not." Compare our conduct with that of the stern band who, on the 4th July, 1776, put forth the immortal Declaration that we *read* but *durst not* practice. Compare our exemplification of those great truths with theirs—how insignificant we appear. We are mighty in numbers—they were few. We are full of resource—they were sparing. We have armies and navies—they were almost destitute of the munitions of war. They relied on God—we on ourselves. They went for right and braved the consequences—we shrink from the right and fear them. We follow their example most nobly—do we not, dear reader! We have built up a name of *infamy*. They wrought out for themselves immortality by the bold, fearless and devoted stroke they made to cast off the fetters of political thraldom. They gave up life, and elevation, and the honors of a court; because its King wished to put his hand in their pocket. We tamely sit like idiots, and see our property, our freedom, our rights, and the rights of *man* trampled down; and laugh as our fetters clank on our ears the knowledge of our humiliation. O Liberty! thou art our Goddess, we worship at thy shrine, as the wolf worships at the sheep cote. They wandered from "post to pillar," over mountain and glen, that they and their children might be FREE. Hungry and cold, and naked, and pennyless, Liberty dwelt with *them*, and they fought for her like brave men, long and successfully. Their principles were her own. She received them from on high, and they loved them. They saw their beauty and their truth, and no danger could daunt them; no bribe make them untrust worthy. The EQUALITY OF MAN'S RIGHTS she conveyed unto them as a sacred deposit—and Wallace never watched the regalia of Scotland more closely than did they the charter of their manhood. How did their hearts leap at the idea that slavery would soon feel the withering influence of those high and incorruptible principles to secure and defend which they waged a long and bloody war; and the day dawn when the land should be free, and the measured tread of no chained man should be heard in our borders.

"Our fathers

For the National Anti-Slavery Standard.

At a recent discussional meeting of the Junior A. S. Society of Philadelphia, a young Lawyer of considerable *pretensions* to eloquence, and of very bombastic manners, in the course of debate, denounced Wm. Lloyd Garrison in the most violent manner—called the colored people nuisances, &c., &c. Robert Purvis, a colored man, present, replied. In the course of his remarks, he said:—"Mr. President: The gentleman has stepped out of his course, to assail the character of one of the greatest and best men, the world has ever known; a man, Sir, who, whenever I hear his character assailed, I deem it my high honor and great privilege, everywhere, to vindicate—a man, Sir, whose name will stand engraven upon the highest pinnacle of the temple of fame, long after the waves of oblivion shall have rolled over and washed from the record of time, the names and numbers of his base and wicked calumniators."

* * * * * * *

"He calls the colored people nuisances. I mention it not in boasting, but for the information of the gentleman, I have paid, this year, ninety dollars, in taxes, which goes to the support of poor whites." * * * "I pledge myself, Sir, to select from the colored young men of this city, between the ages of 19 and 21, a dozen barbers, if you please, who are inferior to the gentleman in no qualification, except bombast; at least, his equals in intelligence." Although a harsh, I thought it rather a good reply, considering that it came from a "nuisance" who "can't take care of himself." Friend Purvis has a good share of this world's goods, and what is better, he makes good use of what he has. His children are well educated, himself and wife an honor to their race, and mankind.

Thine for the Slave.

D. L. M.

From the Liberator.

The Pro-Slavery Church and Clergy.

"Therefore, thus saith the Lord God: because ye are all become dross, behold therefore I will gather you in the midst of Jerusalem.

"Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof."—Ezek. xxii, 19, 21.

BRO. JOHNSON:—My heart was truly gladdened, and my soul exceedingly refreshed and encouraged by the discussion and triumphant vote on the resolution against the pro-slavery church and clergy, adopted at the recent New England Convention. It was emphatically a glorious exhibition of the power of truth over the hearts and consciences of those who were thus induced, in the face of a corrupt public opinion, to give their unqualified testimony against those churches and ministers who are doing more than any other portion of the community to hold the purchase of a Saviour's blood in the condition of a 'chattel personal.' That vote, I trust, may be regarded as an earnest of decided future action, in accordance with its provisions, by those who recorded their names in its favor.

It will cause these great auxiliaries of slavery to howl in agony of spirit, and their knees to smite together like Belshazzar's; for they may regard it as the '*hand writing on the wall*,' containing the verdict which regenerated man will pronounce upon their time-serving and slaveholding spirit. They may affect, indeed, to despise the action of the Convention, and sneer at it with their characteristic slang of 'a collection of no-government men and women,' or designate them, with their faithful co-partner the New-York Journal of Commerce, as 'the petticoat and pine boards party.' But all will not do. That 'instinct,' which Falstaff truly said was a 'great matter,' will tell them that the resolution contains unvarnished truth; and however poor and despised may be the individuals who gave it utterance, it is after all the voice in which *humanity* will soon proclaim its abhorrence of the course pursued by the mass of the northern church and clergy, in relation to the great question of human freedom. They know they shall eventually be compelled to take action against slavery, or they will be forsaken by all good men; and if we do our duty, that time will speedily arrive. 'They know their duty, but they do it not.' It is altogether a mistake, to suppose they are ignorant of their duty on this subject—that they are innocently giving their influence in behalf of the oppressor. There is no man in the world who ever heard of slavery, but the instinctive promptings of unperverted nature told him at once that it is the most outrageous violation of every principle of justice and humanity, which human depravity has ever perpetrated, or dreamed of. They are not ignorant; I repeat it, they know their duty; and if they will not do it, let us endeavor to view them as we should, if we were now slaves—as duty to God and our oppressed brethren demands; and they would no longer have it in their power to exert *such* an influence in favor of slavery.

The time spent, and the interest manifested in the discussion of that resolution, in the Convention, showed that the people are beginning to appreciate the importance of devoting more of our labors in giving tone and efficiency to the moral power which moves the vast machinery of human society. We are too apt to waste our energies in seeking to destroy the effect, while the cause remains untouched. In morals, as in physics, men almost universally act upon this principle. They tax their powers to the utmost to remove the effect, while the real cause of all the difficulty is scarcely thought of. They vainly hope to cure the disease, while they are constantly supplying the fountain from whence it draws its nutriment.

This is a slaveholding government, because the spirit of slavery is in the hearts of the people. These hearts must be purified, or slavery can never cease. Do we wonder that the politicians of this country are pro-slavery? We should remember that the politician of necessity shadows forth the moral sentiment of his constituents. Every iota of power which he possesses, he obtains from the people. He is but *their* agent, to do *their* will. In truth, he may be said to 'feed upon the breath which the people utter;' and in them he lives, and moves, and has his being. If the people of this country had ever been anti-slavery, in the true sense of that term, slavery would not now exist.—Whenever they become such, the politician, as a mere instrument in their hands, will be ready to perform the requisite labor.

I know it is said by some, that the minister, like the office-holder, is but the servant of the people, and is bound to preach in such a manner as to please his constituents. This is not the case with the true minister. Indeed, they all as to one man indignantly repudiate this charge. They say they are watchmen on the walls of Zion—ambassadors of Jesus Christ, to preach the glorious truths of the everlasting gospel to a fallen world; and are bound to proclaim the whole truth, whether men will hear, or whether they will forbear. We judge them by their own standard, and tell them they are recreant to their high professions; and instead of using their power in behalf of all those who are appointed to destruction, for the liberation of the bleeding captive, and for the opening of the prison-doors to them that are bound, they are found leagued with the oppressor, and giving the right hand of Christian fellowship to the deliberate and systematic murderers of God's image. We have entreated and conjured them, in the name of Him whom they profess to serve, and of the outraged and bleeding millions now pining in the great southern prison-house, no longer to suffer their tremendous power to be used in aid of this accursed system. If, after all the entreaties, and warnings, and rebukes they have received they still cling to the side of oppression, our duty is plain and open before us; and that is, no longer to give them countenance and support, and thus contribute to swell the influence which is used to uproot the foundations of the whole social fabric.

If the church and ministry had done their duty on this subject, slavery might have been destroyed long years ago. Even now, they have the ability to do much towards the accomplishment of this object; though their influence is rapidly diminishing in consequence of their crooked and perverse course on the great questions of reform which are agitating the world.

To show in some measure the power of the clergy, look at any people in whose hearts iron indifference reigns, or who have been most rampant against our righteous cause, and there you will be very sure to see a *pro-slavery minister*. On the other hand, just point out a minister who has done his duty within the sphere of his influence, and then I will show you an *Anti-Slavery people*. This must of necessity be true; for a pro-slavery community would not long tolerate the truth from him. They would thrust him out from among them, if they did not, like the Jews of olden time, lead him to the brow of a hill to cast him down headlong. And he would be compelled to shake the dust from his feet as a testimony against them.

The church and ministry must free themselves from this abomination, or it will ere long appear so plain that he who runs may read, that they are not of Christ, and must be destroyed, as an obstacle to the advancement of the Redeemer's kingdom—

'With all that bars His glorious way,
Before the brightness of His coming.'

It is said these pro-slavery ministers preach *some* truth, though they may not do their duty on the slavery question. 'This is but one branch of Christian duty. They may be faithful on every other question. Shall they be discarded merely for neglecting this?' The real question, I take it, is, whether you can consistently aid a man in giving strength to the system of slavery. If a man is wilfully recreant, when the slave's interests are concerned, it may well be doubted whether he can be depended on to proclaim the truth on any subject. If he knowingly aids in the support of one sin, what reason have we to suppose he will not extend similar aid to all in like circumstances? What dependence can you place upon such a man? If he will uphold such a system as American slavery, or will keep silence when the dearest rights of our common humanity are cloven down, or trodden under foot, is he to be depended on to preach the doctrines of a despised and crucified Saviour?

But again it is said, 'opposition to slavery is only one branch of Christian duty; ay, and doubtless a very small one, too, even if it come within the pale of Christian duty at all.' Yes; this is a matter of small moment. It only concerns the moral and political existence of the slave—just the right of man to be a man—slavery merely turns God's image into an article of merchandize—only strikes immortal man from the high scale of humanity, and herds him with the brutes that perish—that is all! But a small affair, about which the professed disciple of Christ may interest himself or not, as suits his convenience! Very little moral character about it! A man may be a consistent preacher of the gospel without being an Abolionist. Well, he may preach a gospel, but it will be like the slaveholder in the mind of Dr. Channing, '*very much of an abstraction.*' Such a preacher would remind one forcibly of the lines in the parody on Goldsmith's Country Clergyman:

'To preach of heaven he'll sometimes condescend,
But all his views and wishes earthward tend,
Like a tall guide-post towering o'er the way,
Whose lettered arms the traveller's route display,
Fixed to one spot it stands upon the down,
Its hand still pointing to the distant town.'

The comparison, however, would have been much nearer perfection, if it had represented these 'guide-posts' as being frequently reversed in their position, and pointing the way-worn traveller backward to the 'city of destruction,' instead of onward in the straight and narrow way which leads to the heavenly Jerusalem.

What does the man who apologizes for slavery do? Why, he aids in supporting a system which usurps the prerogatives of the Almighty; ay, which does more than this; which exalts itself above every thing that is called God. It claims the right to *annihilate man*. It takes a being upon whose brow God has stamped his own image in characters of living light, and for the salvation of which he gave his only begotten Son to suffer the ignominious death of the cross, and reduces him to a clod of earth. And will it be said, that a man who apologizes for such a system as this, can be a minister of Him who came to preach deliverance to the captives of all the earth? I'll never believe it. The very idea of a pro-slavery minister of Christ is a solecism. A man who aids in turning men into things, an instrument for preparing souls for the kingdom of heaven! If slavery could be carried out fully, there would be no souls to enter heaven; for man would be unhumanized, and in *reality*, turned into goods and chattels. And I should almost as soon think of the *arch enemy* of mankind being a consistent follower of Christ, as an advocate of slavery. Yes; and a louder laugh never rang through 'hell's concave' than when it was known that supporters of slavery were considered by the great body of professing Christians as faithful preachers of the everlasting gospel. Yet we cannot expose this monstrous absurdity, not to say horrid blasphemy, without being subjected to the charge of hostility to the church and ministry. But, nevertheless, we have no intention of opposing them, as such; though we mean to oppose pro-slavery whenever, or however it appears—whether it comes in its own native deformity, or steals the 'livery of the court of heaven.' And I would just ask those of our friends who are so very squeamish when we talk about the church and ministry, solemnly to inquire of their own hearts and of God, whether they have not a duty to perform towards them, which a time-serving spirit, a love of popular applause, and a fear of being ranked among the "offscouring of all things," have heretofore prevented them from doing.

There are times to try men's souls. Every day, with its returning light, brings added evidence that slavery is so closely entwined around the various ramifications of society, that it will require more than Spartan firmness, and the most uncompromising integrity of principle, to enable the friends of freedom to continue faithful to their professions of love for the stricken bondman. Already the love of many has waxed cold; and the hearts of others are failing them for fear. The sifting process, which has been for some time going on in our ranks, is not yet completed. As it proceeds, all who love sect, or party, or worldly forms, or worldly interests 'more than they do *humanity*—more than they do GOD'S TRUTH, will become '*new-organized*'—will unite with other spirits more wicked than themselves, and the last state of all such will be worse than the first. Well, be it so. But let *us* go onward, right onward in our great work of human redemption, with greater energy, and more searching application of truth, than we have ever yet made; and though opposition may thicken around us, and friends desert us, standing on the rock of principle, we shall be safe, and the emancipation of the slave will yet arrive.

TRUTH TELLER.

The subjoined account of an Anti-Slavery meeting in Liverpool, we think, will prove interesting and instructive.

The spirit of Slaveholding is the same, the world over. Full of carping, lying and bravado. Notice particularly the complete exposure of Mr. Semple's craven spirit. The boasting of the slaveholder is always based upon the assumption that his opponent is underwitted, or a coward.—When convinced that they have, in their antagonist, intelligence and true courage, they sleek away as the midnight marauder does at the approach of day.

From the British and Foreign Anti-Slavery Reporter.

OUR columns to-day contain the details of an interesting and not unimportant episode in the great Anti-Slavery struggle. The scene of it is Liverpool, once the strong-hold of the English slave-trade, and now of the spirit of slavery.—On the 16th of April, there was held in this town a public meeting of the local Anti-Slavery society, "to take into consideration the duty of the friends of the negro, with reference to the present state of slavery and the slave-trade throughout the world." On this occasion Mr. Scoble, when making the very accurate, and one would have thought by no means provoking statement, that the wages of a day's labor in Guiana, was one guilder, or 1s. 4½d. sterling, was interrupted by a loud cry of "no! no! I say no!" Upon inquiry, who should appear to be the author of this cry, but Mr. Semple, of the house of Semple and Company, a fallacious letter from whom to Lord John Russell, on the subject of immigration to British Guiana, has the honour of figuring in the late parliamentary papers. Mr. Semple made the somewhat startling declaration, "I paid three guilders." He afterwards stated that three guilders (4s. 2d.) per day "was the minimum of each negro's earnings upon the estates with which he was connected;" and added that "he should be exceedingly happy to show Mr. Scoble his accounts of the earnings of his people," in confirmation of his assertion. It is not for us to say whether Mr. Semple expected his offer to be accepted. In fact it was so; and Mr. Scoble, Mr. John Cropper, and the Rev. Mr. Bevan, waited on him on Saturday, the 18th of April. The details of this interview, which are as yet private, but which, we think, must ultimately come before the public in an authentic shape, are most instructive, and to all but those who have some previous acquaintance with West Indian ways, will be most marvellous. What we are able to state at present is, that the accounts of one estate (Mara) were investigated by Messrs. Cropper, and Bevan; and it was found that, out of 120 labourers, not more than five had earned more than a guilder per day, the great majority much less, and some of them not more than half that sum! So much for the truth of the assertion so boldly made at the public meeting, and for the validity of the evidence of which, the examination was challenged. It is now due to Mr. Semple to say, that he did not wait for the investigation of the accounts before he acknowledged his error. At the commencement of the interview he did so, and expressed his regret for it; he stated also, that his eagerness to correct his mistake had been so great, that he had first returned to the Music Hall for this purpose, in hope of reaching it before the meeting had broken up, and had subsequently written a note to this effect, which, on bad advice certainly, he had destroyed—adding, that he was then ready to take whatever steps might be necessary to this end. So much humility engaged at the hands of Mr. Scoble and his friends, merciful treatment for Mr. Semple; and it was agreed that the matter should terminate by his writing a second note, after the the tenor of the first. This arrangement issued, (under what influences we say not now,) in the production of a somewhat artful communication, enclosing a declaration of Mr. William Laing, a partner in the firm, for the purpose of attempting to justify a mis-statement which ought to have been frankly retracted. These documents will be found in another place, together with an account of the meeting, taken (with a minute and unimportant addition,) from the *Liverpool Standard*, a hostile paper, and two admirable letters, one from Mr. Bevan, and one from Mr. Scoble, with which the first scene of this drama concludes. Our readers, of course, will peruse the whole; and they may expect further disclosures respecting this characteristic, but infatuated exhibition of West Indian artifice and fraud.

We have now a word or two to say respecting the conduct of the papers in the West Indian interest, the *Liverpool Standard*, and *Mail*. Evidently prepared for their purpose, they poured out immediately a flood of abuse on the abolitionists in general, and on Mr. Scoble in particular.—This distinguished philanthropist is denounced as "the most reckless and inaccurate speaker that ever ventured to stand before the public;" as "having grossly committed himself by his flagrant mis-statements on subjects connected with the West Indies," and as "actuated by deep-rooted and inveterate hatred of the West India proprietors." Similar compliments are paid to the abolitionists at large, while the body of Friends, without even an exception, are courteously designated "the lying Quakers." All this cannot be misunderstood. There would be no resentment against us if our operations had no power. No pains would be taken to stigmatize Mr. Scoble as a liar, if it had not been found that his testimony embarrassed the schemes of avarice and oppression. The libellous virulence of the West Indian press, is at once a testimony to the virtue and proof of the usefulness of the parties against whom it is directed; and, if we wanted such an impulse, it would supply us with the last and irresistible motive to perseverance and constancy.

The mail which arrived on Saturday from the West Indies brings intelligence of an interesting character. In Jamaica, Sir Charles Metcalfe has been pursuing his tour of the island, amidst festivities and flatteries which are sufficiently significant and ominous. All the compliments he receives are from the old plantocracy, and these are of the most fulsome description. We find but one occasion mentioned on which he permitted himself to be addressed by the laborers, and then, says the editor of the *Colonial Reformer*, "a multitude of complaints were immediately poured forth, chiefly we believe, on the subject of excessive rent charges, and summary ejectments. The complaints, however, were urged in so confused a manner, that his Excellency appeared unable to understand them; he was extremely patient and attentive in listening to all they had to say, but seemed quite at a loss how to carry on any conversation with them." And so begins and ends the sympathy of this conciliating (!) governor with the great mass of *the people* in Jamaica! Well may they regret Sir Lionel Smith! The fulsome compliments of the planters Sir Charles Metcalfe returns with compliments not less fulsome. The only exception to this rule is to be found in his reply to the magistrates of Hanover, to whom, after their late unrighteous and cruel decisions, he does just venture fondly to say:—

"The support that I consider at present to be of the greatest importance, and for which I confidently rely on the magistrates of this and every other part of the island, is the careful and benevolent administration of the laws; such as will ensure protection and security to all classes of the inhabitants, redound to the honor of the legislature and the magistracy, and promote in the greatest degree the happiness of the community."

And this is taken by the *St. Jago Gazette* and the *Colonial Reformer* to have been intended as reproof, and a severe one, of men whose flagrant injustice and tyranny are taxing the patience of the people beyond the power of endurance! It is at length quite manifest that, under the guise of conciliation, the governor has again been throwing everything into the hands of the planters, and allowing himself to become the passive instrument of their will. Even those who viewed his early measures with a favorable eye have been constrained to change their opinion concerning him. A private letter from a most respectable source gives the following view of his administration:

Sir Charles Metcalfe is a quietist; and his system is to tranquillize the surface of everything, never mind what corruption may be underneath. His answers to public addresses are full of nauseating compliments and fulsome flattery; and his conciliation consists in asking every man to dine who calls upon him, (and every one who calls is admitted,) and in permitting all things, provided they are quietly done. As a portion of this scheme, even the customary mode of acquainting the public with the appointments to offices of trust under the crown, and to commissioners in the magistracy of the various parishes, is abolished. And why?—Because the principle laid down by the government has been departed from for the sake of conciliating a party, and men admitted into the magistracy whose names, if published, would have excited the indignant remarks of the community. It is a fact, that since Sir Charles has been in the island many new appointments have been made, but that not one has been gazetted. Why this concealment? My impression is that what is done covertly is not done honestly. There existed previously too numerous a body of magistrates in this colony, as compared with the property and population; and instructions were sent to Sir Lionel Smith to reduce the number where possible, and not to appoint new ones, except in cases of great necessity. Why has there been a deviation from that wise policy? Can any principle be more iniquitous, than to appoint overseers as magistrates who are interested, and their masters too, in nearly every case they decide; and who, when in the commission, commonly attend the court as complainants, and are consequently changing places with others so situated—now on the bench deciding—now on the floor preferring a complaint! Is that right? The same system of quietism has prevented the issuing of writs of supersedeas to any of them; although several have been guilty of gross perversion of legal principles and of extreme injustice. This is but one portion of those sins of omission which amount to the encouragement of oppresssion, and which add to the present popularity of the governor. I have not space to enlarge on this subject; but I entreat you not to mistake the absence of scurrility in the press for evidence of a general popularity on the part of the governor, nor a system of quietism for a government of integrity and benevolence.

If, however, the system of the government have been "quietism," far different has been the system of the planters. They have done their best to promote agitation. Atrocious acts of oppression have abounded. The administration of the present iniquitous laws in their hands has been the reverse of "careful and benevolent;" it has been merciless, reckless, and unjust. The papers teem with instances of flagrant oppression and wrong, worthy of the worst days of slavery. In addition to numerous vexations of this class, the question of tenancy and rent has been thrown into a most agitating and intolerable position. According to an opinion of the Attorney General given to Mr. Knibb, the laborers are now held to be weekly tenants! On this subject the editor of the *Colonial Reformer* says, "We have seen the opinion given by the learned attorney, and are quite satisfied that, if promulgated and acted on by the general body of proprietors or their agents, it would plunge the entire country into the most dreadful state of confusion—it would in effect go to turn adrift upon the wide world nine-tenths of the laboring population of the island at *one week's notice*. Nay, more, according to the Attorney General's opinion, the landlord has no occasion to trouble himself with the process of ejectment—he has the right of doubling his rents at a week's notice—and if he only keep on doubling his demand every week or fortnight, it would quickly amount to a sum quite sufficient to supersede the necessity of ejectments. And the construction put upon the petty debt act affords a ready means of carrying the planter's views into effect."

Such is the course, not of quietism certainly, but of galling and reckless provocation which has been adopted by the planters. It would have been no matter of surprise if the most serious disturbances had followed: but, happily, not only for the general population of Jamaica, but for the thoughtless oppressors themselves, the establishment of freedom has brought a safety-valve into operation, by which the dangerous pressure of general indignation will, as we hope, be relieved. Three public meetings have been lately held, one of them an Anti-Slavery Convention at Spanish-town, another an anniversary of an Anti-Slavery Society at Kingston, and a third an Annual Meeting of a Society for the protection of civil and religious liberty at Falmouth, which have given to the people opportunity for the utterance of their feelings. And freely and fervidly they have been uttered; but not in a way to expose them to just censure. The planter-press, indeed, has broken out into loud complaints and vehement denunciations; but that is easily to be accounted for, without supposing that the speakers at these meetings said any thing worthy of blame. The use of speech after the manner of freemen, is strange to the ears of the old slave-masters, and the new-born power of public rebuke and indignation galls them. It is a good sign; and as it indicates some remaining sensibility, augurs, perhaps, some measure of improvement. That our readers may the better know the character of the meeting most virulently complained of, we give the following extract from a private letter on which entire reliance may be placed.

A great deal of noise has been unnecessarily made about it, and much abuse has been unjustly heaped upon the speakers who moved and seconded the resolutions. It was as mild a meeting as the most prudent hater of injustice and oppression could desire; but nothing but "conciliation," however great the sacrifice demanded by the great and powerful at the hands of the victims of their tyranny, suits the admirers of the "mild" government of Sir Charles.—Since the Falmouth meeting, meetings of a similar character have been held at Spanish Town and at Kingston; and, although stronger expressions were used at the latter than at Falmouth, but little has been said of them in the way of censure, probably because the Honorable T. Bernard presided at the one, and the Honorable Hector Mitchell, mayor, at the other.*

The editor of the *Colonial Reformer* retraces in detail the course of the various speakers, and we select two extracts in illustration.

The chairman, Mr. Abbott, brought under review the atrocious conduct of certain of the planting gentry, who, in defiance of common law and common prudence, had perilled the peace of the country, by unroofing the houses and destroying the provision grounds of the laborers. These outrages, no doubt, had led to the burnings of trash houses about which such an outcry had been raised—the one was the natural result of the other. Mr. Abbott instituted a very just comparison between the two offences of burning on the one hand, and destroying on the other; and contended it was equally a crime on the part of the white man to destroy the house and provision grounds of the black man, as it was on the part of the black man to set fire to any of the premises of a white man—both were lawless acts of violence, deserving the severest punishment. And pray, who will gainsay Mr. Abbott's opinion in this matter! And yet Mr. Abbott has been denounced, as inciting the laborers *to commit arson!* He further explained that the discontent of the people arose from the absence of fair arrangements respecting rents. They were willing to rent their houses upon just and equitable terms; but the planters insisted on binding the laborers down to work five days in the week, and to be mulcted in certain penalties for every day's absence! And as the irresistible inducement to their consenting to this system of disguised slavery, they were to enjoy the privilege of occupying certain premises, *but to pay a rental for the same at least double their actual value!* Well might Mr. Abbott pronounce this scheme "*preposterous!*" Is there an honest man here, or elsewhere, who would not subscribe to the same sentiment! Mr. Abbott further mentioned that he had told his own flock to strike work till they obtained a proper adjustment of the question, and the consequence was that arrangements mutually satisfactory had been concluded. Yet Mr. Abbott is one of the "*Firebrands.*"

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The speech of the Rev. Mr. Knibb closed the proceedings of the meetings. It was evidently delivered under the feelings of considerable excitement, and was certainly anything but complimentary to the "plantocracy" of Jamaica. No wonder that they writhe and scream under his lash—*certes* he has not spared them. Apart, however, from what was merely annoying and offensive to the fine feelings of the aristocracy, there was literally nothing in Mr. Knibb's speech that could be made the ground work of controversy. And pray what right have they to complain of Mr. Knibb's speaking disparingly of them? If there be one man more than another in this community that has had ample provocation to speak with bitterness of the Jamaica planters, that man is Mr. Knibb. For the last 8 years he has unceasingly been the object of their deadliest malignity—they have spared no effort to destroy him—he has been threatened with assassination. Every scheme which the most diabolical ingenuity could devise, backed by the blackest falsehood and foulest perjury, has been resorted to for the purpose of blasting his reputation—and day by day, and week after week, has he been subjected to the brutal insults and slanderous invectives of the vermin of the press, especially retained to do the filthy work of these very parties. Do they think then that they are entitled to Mr. Knibb's forbearance? Have they any just ground of complaint because he expresses for them his contempt and scorn? Assuredly not.

The *Reformer* closes his observations with the following appeal: "We ask an impartial public, if there be anything in those addresses to justify the ferocious violence manifested by the depraved organs of the dominant faction? For our part we are only surprised that, under such exciting circumstances, with so many sources of discontent to rouse the angry passions, so much moderation and forbearance should have been observed in a meeting comprising so many of the injured parties. The meeting, however, will do good—we should like to see similar ones held in every parish in the island where such abuses exist—it would be the most effectual check on the lawless aggressions of petty tyrants and oppressors."

* The Rev. T. F. Abbott, a Baptist missionary, presided at Falmouth.

The accounts from British Guiana are very cheerful, and in singular contrast with the fallacious—we may say the wilfully false—statements which have abused the public ear in England.

A writer in the Vermont Telegraph says he is willing to let it be known through the Telegraph, more fully and extensively than otherwise perhaps it would be, that he is willing to be reckoned among that fanatical class called Abolitionists. And this he does, the rather, because there is so much complaint, and not without ground, that so many of the so-called ministers of the gospel in our country are either directly or indirectly supporters of slavery;—and after writing a very fair article against slavery, signs himself

R. M!

How much wiser are the readers for this signature?

From the Liberator.

Only think of it!

Our readers have not forgotten the meeting of the colored people in New-York, which Mr. Garrison addressed just before his departure for England, nor the resolution which was offered to that meeting and afterwards withdrawn by the mover. Mr. Garrison, it will be recollected, frankly stated that it would be disagreeable to him to be associated in the same resolution with Messrs. Birney and Stanton, and that he presumed that *they* would feel unwilling to be placed in such a relation to himself. On this the Emancipator made the following remark: 'The intimation that Messrs. Birney and Stanton entertain the same intolerant and proscriptive feeling is perfectly gratuitous, and has no foundation whatever.' The same number of the Emancipator which contains this remark, denounces Mr. Garrison, editorially, as '*a reckless adventurer*,' who has 'gone to the London Conference *for the avowed purpose of rendering that august body a tool to his purposes at home*'—as a man '*entirely forgetful of the misery of the slave and of the horrors of the slave trade*, and willing to defeat every measure and postpone indefinitely every hope of a peaceful termination of these evils, through a fatuous desire to carry an irrelevant party point'—and as determined to 'rule or ruin' the cause! And yet, it is with *such a man* according to the Emancipator, that Messrs. Birney and Stanton, are willing to be associated as delgates to the World's Convention!! And to oppose such an association is 'intolerant and proscriptive!' Truly, 'error is fated to run crooked,' and men who are governed by passion rather than principle often make curious exhibitions of themselves.

The Connecticut Legislature.—The following are among the results of its late session:—

1. The Committee to whom were referred the memorials in favor of an alteration of the Constitution, so as to admit colored citizens to the elective franchise, reported against the prayer of the petitioners. Report accepted, and petition negatived.

2. The resolution to admit all white male citizens of good moral character to the right of suffrage was indefinitely postponed. So we hope it ever will be until the adjective "white" is left out; and then, the word "citizen" being properly defined, the law will be as it should be.

3. A resolution was passed disapproving of the resolution of Congress (commonly called the gag-law,) by which all petitions and papers, relating to the subject of emancipation, are consigned to the tomb of the Capulets.

Office of the American Anti-Slavery Society.

All orders for publications, and all letters in relation to the business department of the Standard, should be addressed to ISAAC T. HOPPER, 143 Nassau-street. All communications for publication in the Standard should be superscribed to the "Editor of the National Anti-Slavery Standard," 143 Nassau-street, N. Y.

Names.

We request as a particular favor to us, that the name of our paper be written or quoted in **full** to prevent mistakes. There are several Standards besides the Abolition Standard recently started in New Hampshire. Our corrspondents will please make the name of our Society clear with the number of our office. Some of our papers and letters go to the Depository of the American and Foreign Society, and theirs come to us. We regret that the new organization in this city have not taken a name that would save themselves and us some trouble in this respect.

Number 3.

We are in want of number two of the Standard. We have a greater demand than we can supply. Will those who can spare this number please forward it to us as soon as convenient.

Terms of Subscription to the Standard.

It will be seen by reference to our first page what the terms of this journal are. We have abundant evidence that they are in accordance with wise economy from the number of subscribers already obtained. Scarcely a day passes without additions to our list, and the language of the letters from our Agents is, "still they come."

Agents Wanted.

We are in want of some half dozen or dozen good Agents, to get subscribers for our paper. We want men who will feel that this journal is the organ of the Abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where is its resting place. Such men we want, and to them will be given a commission that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER,

Office of the American Anti-Slavery Society, 143 Nassau st.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

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MARRIED,

On Saturday, July 4th, by the Rev. R. R. Kellogg, JOHN ALBRIGHT, M. D., to Miss NANCY SIMPSON, youngest daughter of the late John Simpson, of Blairs Town, Warren County, N. J.

DIED,

At the residence of his father, in St. Albans, Vt., on Friday evening, 3d July, Mr. GEORGE S. SWIFT, of Albany, in the 24th year of his age, son of the Hon. Benjamin Swift.

GENERAL INTELLIGENCE.

From the New-York American.

At half past three o'clock, on Saturday afternoon, a fire attended with melancholy loss of a mother and her son, broke out in the store of Mr. Hyacinth Yvelin, wholsale and retail grocery and foreign fruit store, No. 231 Fulton street, between Washington and Greenwich streets. Mr. Yvelin was agent for Mr. Edge, the celebrated Pyrotechnist—had sold an immense quantity of his fire works, and at the time of the fire, had various kinds of them in his store, to the value of $500 and 600, and about $1100 in cash, for those he had already sold.

The fire was occasioned by one of those rockets, called "serpents" or "chasers," which some boys exploded on the side-walk, and which in its serpentine course, ran into the store, ignited some of the fire works within, and those communicating to the rest, caused an immediate explosion, which forced up the floor of the room directly overhead, and soon wrapped the building in flames. Mrs. Mary Jane Yvelin, wife of Mr. Hyacinth Yvelin, who had been some time ill, and was in a state of pregnancy, was on the bed in a middle room on the second floor, and one of her children, John Francis, a boy about nine years of age, and another child, the son of a neighbor, were in an adjoining rear room. Mr. Yvelin, finding it impossible to ascend the stairs, went into the next house, and forcing out a passage window between the two buildings, saw the helpless innocents playing, unconscious of their danger. He reached out his hand, dragged out one child—it was not his son.—Returning instantly, he attempted to save the other, but the flames at that moment burst through the room, and in snatching at his son, who exclaimed, "Oh, father!" he only caught his cap, and was himself compelled to retreat from the dense volume of smoke that rolled upon him. On coming down he fainted, and on recovering exclaimed, "O God! my wife and child." Since then he has been quite delirious. Mrs. Yvelin, but a short time previous to the breaking out of the fire, had happily sent a servant out with the two younger children, who were thus providentially saved.

The whole of the building was soon one sheet of fire from the combustible nature of the commodities in the store; and although several attempts were made to enter the upper rooms, by means of ladders, still they were all in vain, and the house was entirely destroyed.

By the exertions of the firemen in less than three hours the fire was totally extinguished. Knowing that several lives were in danger they exerted themselves to a surprising extent. As soon as the fire was extinguished, under the direction of the assistant alderman of the ward, the ruins were dug out, and the body of Mrs. Yvelin was removed. Her arms were clasped across her breast, and her knees, as if in the agony of death, were drawn up to her chest. Nothing was left of her but her bones, and they were charred perfectly black. The body of her son was rescued from the ruins about dusk, burnt to a crisp, with the head off and little save the bones remaining, and an inquest held on both the mother and son. Mr. Yvelin was insured in the North River Insurance Company for $5000. He has a farm on Staten Island. There was $1100 in cash in the house, nearly all the proceeds of his sales of Edge's fireworks, besides his stock of groceries, fruit, fireworks, &c., all destroyed. The child's name that was lost was John Francis Yvelin. The store 229 is occupied by B. V. Ostrander as a provision, oil, and grocery store—it was injured by water. The store 223 was occuhied by M. B. Hustace as a grocery store—the roof of the building slightly damaged and the house injured by water. We regret too add to this tale of misery that a fireman, named Cornelius Van Arsdale, who resided at 158 Division street, was, during the fire, run over by an engine, and so badly injured that his life is despaired of.

From the New-York Observer.

Massachusetts.

Population in Massachusetts.—The following table exhibits the population of the several counties of Massachusetts in 1830 and in 1837, with the valuation in 1830.

Counties.	*Pop. in* 1830.	*Pop. in* 1837.	*Valuation in* 1830.
Barnstable,	28,525	31,109	$3,500,000
Berkshire,	37,825	39,101	6,774,648
Bristol,	49,474	58,152	11,346,916
Dukes,	3,518	3,785	534,166
Essex,	82,887	93,689	24,335,935
Franklin,	29,344	28,655	5,452,300
Hampden,	31,640	33,627	6,548,342
Hampshire,	30,210	30,413	5,603,255
Middlesex,	77,960	98,565	21,182,609
Nantucket,	7,202	9,048	3,895,288
Norfolk,	41,901	50,399	10,229,111
Plymouth,	42,993	46,253	7,576,932
Suffolk,	62,162	81,984	80,244,261
Worcester,	84,365	96,551	21,166,659
Total,	610,014	701,331	$208,360,407

The following are the towns which contained more than 5,000 inhabitants in 1837, in the order of their population.

Boston	80,325	Taunton	7,647
Lowell	18,010	Cambridge	7,631
Salem	14,985	Roxbury	7,493
New Bedford	11,304	Newburyport	6,741
Charlestown	10,101	Fall River	6,352
Lynn	9,323	Marblehead	5,549
Springfield	9,234	Plymouth	5,034
Nantucket	9,048	Middleborough	5,005
Gloucester	8,822		

The slaves in the Canadas, who have run away from the southern States, have petitioned parliament for a naturalization law, by which they may become citizens, as in the event of a war they may be recaptured and again held as slaves.

"Professor of Thunder and Lightning," is the title bestowed by some newspaper wag, upon Mr. Espy.

Large Casting.—The bed plate of one of the engines now being built by Merrick and Towne, for the United States steam frigate, was cast on Tuesday at the Southwark foundry, Pennsylvania. 36,000 pounds of metal were melted in two cupolas, in two hours and forty minutes, and the casting was run in fifty seconds. This is believed to be the largest quantity of metal ever melted for one casting in the United States. The plate is estimated to weigh 14 tons nett.

ABINGDON, Virginia, June 27.

Inundation.—Last evening, between sundown and dark, our section was visited by the heaviest rain that has ever fallen since the settlement of this village. It continued about an hour, in which time, the little stream at the eastern end of Abingdon, broke from its banks, and overflowed all that end of the town below the hill, filling the lower stories of some of the houses two feet deep in water, and destroying gardens, drowning sheep, sweeping away fences, &c. We have not heard from the country, but expect to hear of the destruction of dams, mills, crops, &c. &c.

The Rose Slug.—The Massachusetts Horticultural Society has offered a premium of $100, in addition to the sum of $20, previously offered, to the author of the most successful method of destroying the slug which infests the rose bush, without injury to the bush or its foliage. This premium

POETRY.

For the National Anti-Slavery Standard.

Alton,—or the Doomed City.

A LAMENT.

A wail from the city of blood!
A voice from the grave of the martyr,
It cometh o'er mountain and wood,
It mourneth the good man's departure.
Where rolls Mississippi along,
The bard of the doomed city strung
His harp to a sorrowful song,
As he wandered its ruins among.

I.

Lament! for our desolate home;
O Harp! pour the song of our woe,
Our guilt, and our terrible doom,
And sad be the numbers that flow.

II.

We were one day the pride of the West
We joyed that our name was in story:
Our sires far away thought us blest,
As they heard of our fast rising glory.

III.

We gave to the breezes our name,
The waves bore the tale of renown;
And gladly we saw that the flame
Was great of our river-nursed town.

IV.

But woe for our fair city then,
A sorrowful day came upon us:
We in wrath slew the noblest of men,
And indelible shame it hath won us.

V.

Alas! we shed innocent blood,
And the day of our glory went over,
And now are we stricken of God—
Smote down by the wrath of Jehovah.

VI.

The wild grass grows rank in our streets,
And the wretches unpitied by death,
On the hearth-stone, the howling wolf meets
While the serpent is coiling beneath.

VII.

The buzzard is seen where we tread,
The forest birds start not with fear,
The eagle is wheeling o'er head,
And the bat and the screech-owl are here.

VIII.

The traveller looks back as he goes,
Where the blood of the martyr was spilt;
Then heaveth a sigh, for he knows,
The horrible tale of our guilt.

IX.

We mourn for the deed we have done,
But alas! we mourn unforgiven;
Our day of repentance is gone,
We're deserted by man and by Heaven.

X.

The wave of oblivion rolls on,
It hath swept o'er the place where we stood:
A moment and we shall be gone,
The last of the City of Blood.

* S *

A Last Wish.

When breath and sense have left this clay,
In yon damp vault, oh! lay me not!
But kindly bear my bones away
To some lone, green, and sunny spot:

Where few shall be the feet that tread
With reckless haste upon my grave:
And gently o'er my last, still bed
To whispering winds the grass shall wave.

The wild flowers too, I loved so well,
Shall blow and breathe their sweetness there,
And all around my grave shall tell,
"She felt that nature's face was fair."

And those that come because they lov'd
The mouldering frame that lies below,
Shall find their anguish half removed,
While that sweet spot shall soothe their wo.

The notes of happy birds alone
Shall there disturb the silent air:
And when the cheerful sun goes down
His beams shall linger longest there.

The Sunbeam.

MRS. HEMANS.

Thou art no lingerer in monarch's hall,
A joy thou art, and a wealth to all!
A bearer of hope unto land and sea—
Sunbeam! what gift hath the world like thee?

Thou art walking the billows, and ocean smiles—
Thou hast touched with glory his thousand isles—
Thou hast lit up the ships, and the feathery foam,
And gladdened the sailor like words from home.

To the solemn depths of the forest shades,
Thou art streaming on through their green arcades,
And the quivering leaves that have caught thy glow,
Like fire-flies glance to the pools below.

I looked on the mountains—a vapour lay
Folding their heights in its dark array;
Thou brokest forth—and the mist became
A crown and a mantle of living flame.

I looked on the peasant's lowly cot—
Something of sadness had wrapt the spot;
But a gleam of thee on its casement fell,
And it laughed into beauty at that bright spell.

To the earth's wild places a guest thou art,
Flushing the waste like the rose's heart;
And thou scornest not, from thy pomp to shed
A tender light on the ruin's head.

Thou tak'st through the dim church-aisle thy way,
And its pillars from twilight flash forth to-day,
And its high pale tombs, with their trophies old,
Are bathed in a flood as of burning gold:

And thou turnest not from the humblest grave,
Where a flower to the sighing winds may wave,
Thou scatterest its gloom like the dreams of rest,
Thou sleepest in love on its grassy breast.

Sunbeam of summer, Oh! what is like thee?
Hope of the wilderness, joy of the sea!
One thing is like thee, to mortals given,—
The faith, touching all things with hues of heaven.

Sentences from Coleridge.

HONOR AMONG SAVAGES.

The wildest savage drinks not with the victim
Into whose heart he means to plunge the sword.

THE MANNER OF BENEVOLENT ACTION.

Sweet is the tear that from some Howard's eye
Drops on the cheek of one he lifts from earth;
And he that works me good with unmov'd face
Does it but half: he chills me while he aids—
My benefactor, not my brother-man!

DIGNITY OF ACTIVE BENEVOLENCE.

Yet even *this*—this *cold* beneficence:
Praise, praise it, O my soul! oft as thou scannest
The sluggard Pity's vision-weaving tribe,
Who sigh for wretchedness, yet shun the wretched,
Nursing in some delicious solitude
Their *slothful* loves and dainty *sympathies!*
I therefore go, and join, head, heart and hand,
Active and firm, to fight the bloodless fight
Of science, freedom, and the truth in Christ.

A Slaveholder Defeated.

Ben, a colored man about thirty-six years of age, made application to the Acting Committee of the Pennsylvania Society for the Abolition of Slavery, &c. in the 8th month, 1804, and made the following statement, viz: "That he was born a slave to Pierce Butler, and had always lived in his family—that during the last eleven years he had mostly resided in Pennsylvania. Pierce Butler proposes taking him to Georgia, whereby he will be separated from his wife, who needs his support, she being in delicate health."

After maturely considering this case, it was agreed to commence proceedings to secure Ben's freedom, to which it was believed he was legally and justly entitled. Application was made to John Inskeep, who allowed a Habeas Corpus, which I served upon Pierce Butler in person, at his house in Chestnut street. Butler attended at the Judge's dwelling in Front street, the 3d of the 8th month, 1804. James Milnor attended as counsel for Ben; Butler employed none, but managed the case himself.

He contended that he was only a sojourner in Pennsylvania, and that Ben had not resided six months at any one time in that State, except while he was a member of Congress; and that, while he was so, he had a right, agreeably to the laws of Pennsylvania, to keep him as long as he pleased. The case was adjourned to the 20th instant, and Ben was ordered into the service of his master until his case should be finally decided. Eighth month, 20th, the case was further postponed to 9th month, 3d. This case was considered very important, and the Committee made the following statement of it in writing, and submitted it to William Lewis, a highly respectable lawyer of Philadelphia, for his opinion; Walter Franklin and James Milnor having previously given their opinions upon it, in favor of the slave, viz:

"Ben was born in the family of Pierce Butler, in South Carolina, and has been many years with his master in Philadelphia. But Butler denies that he has been, at any one time, six months in Pennsylvania, after Butler formerly ceased to be a member of Congress, until his last appointment, but admits that he returned from Congress to Philadelphia with Ben on the 2d of January, 1804, and that Ben remained in his service, in Philadelphia, until the writ of Habeas Corpus was served upon him the 3d of August, 1804."

Upon this statement, William Lewis gave the following opinion:—

"The above case is, in my opinion, too plain and clear in favor of negro Ben's right to freedom, to admit of the smallest doubt. The privilege of the master from arrest, &c. as a member of Congress, can only continue during his attendance on Congress, and a reasonable time for going to and returning from the same; and it is absurd to suppose that his privilege of retaining slaves in Pennsylvania, can be more extensive than privilege attached to his own person from arrest, &c. Besides, the law on which the question depends, was passed at a time when the seat of the National Government was in Pennsylvania, or at least, when Congress sat in Philadelphia, and when the Delegates in Congress from the other American States might require the attendance of their domestic slaves. But since the seat of Government has been removed, there can be no such thing 'here,' as the domestic slave attending upon Delegates in Congress from the other American States; since there can be no Delegates in Congress from the other American States. A member of Congress may be here, but he cannot come here as a Delegate in Congress from another State. Were a different construction to prevail, the members of Congress would be immediately erected into a separate and distinguished class of people from all others, a privileged order of men, having immunities and advantages peculiar to themselves, in cases altogether detached from their official duties. This is what the Legislature could never have thought of,—it is alien to the spirit of our laws and constitutions, and is an idea too aristocratical for the genius of Americans to submit to.

(Signed,) Wm. Lewis.

September 3d, 1804."

The parties again met the 3d of the 9th month, the time to which the case had been adjourned. William Lewis now attended with James Milnor and Walter Franklin, as counsel for Ben. William Lewis proposed that this case should be further postponed, remarking that Jared Ingersoll, whom he said was Pierce Butler's counsel was unwell, and unable to attend; and suggested to "Major Butler" to name a time to suit his convenience. Butler replied, that in the present case he needed no counsel, saying the case is a plain one, and that he was lawyer enough to manage it himself.

Judge Inskeep then proposed that it should be referred to the court, which would sit in a few days. To this proposition Lewis objected, and said that he concurred in opinion with Major Butler, that the case was a plain one, and demanded that the Judge should decide the case.—Thereupon the Judge made an order discharging Ben from all confinement and restraint whatever, and he walked off rejoicing.

Ben was a slave that his old master valued very highly. While the case was before the Judge, Butler laid his hand on the Bible and swore that he would not take fifteen hundred dollars for him. Soon after Ben was set at liberty, he hired with Isaac W. Morris, who was then residing at his country seat, Cedar Grove, about three miles north from Philadelphia. Ben had been there but a short time, when, on going to the city on business for his employer, he was arrested by the Marshal of the United States, on a writ of Dehomina Replegiando, at the suit of Pierce Butler, and two thousand dollars bail was demanded. This large amount of bail was required, there can be do doubt, under a hope that it could not be procured, so that Butler might again get Ben into his possession; but he was disappointed. Thomas Harrison and myself became security, signed the bail bond, and Ben was again set at liberty, to await his trial in the Circuit Court of the United States. Bushrod Washington, a southern man, and himself a slaveholder, presided in that Court, where Butler was sanguine he would succeed in having the decree of Judge Inskeep reversed.

In the 10th month, 1806, Ben's case come on, and was tried in the Circuit Court of the United States, before Bushrod Washington and Richard Peters, Judges. Jared Ingersol appeared as counsel for Pierce Butler, and William Lewis for Ben. The case was ably argued by the counsel on both sides, after which the Court discharged Ben, and he has ever since enjoyed his liberty without interruption.

This case was reported and published in the first volume, page 499, of "Reports of cases determined in the Circuit Court of the United States for the third Circuit, comprising the districts of Pennsylvania and New Jersey; commencing at April term, 1803. Published from the MSS. of the Honorable Bushrod Washington, one of the Associate Justices of the Supreme Court of the United States."

The title of the action is P. Butler, Esquire, *vs.* Hopper.

ISAAC T. HOPPER.

Our Indian Relations.

We have for sometime intended to call public attention to this department of the General Government, believing, as we do, that the course pursued on this subject is seriously affecting our national welfare. We shall therefore commence our essays:

NO. I.

It appears that soon after the resolution, the course of policy it would be proper to pursue towards the Indian population, naturally obtained the consideration of the General Government, and two propositions more especially claimed its notice.

The first proposed their removal and concentration in some remote territory, where military posts might be stationed in their vicinity to watch them, leaving their future disposal to coming generations.

The second contemplated their civilization, and speedy, or at least ultimate incorporation with our people. A few enlightened statesmen, among whom Patrick Henry stood conspicuous, advocated the latter measure. They urged that the people of all other countries were received and incorporated with us, and why not these, the former owners of the soil? They endeavored to convince their fellow-citizens that the favorable influences of civilization might be brought to bear upon the Indians, far more powerfully, if judiciously directed, while they remained in small detached companies, surrounded by the whites, than could possibly be the case were they forcibly congregated in large bodies, aggrieved and exasperated. These views were partially adopted and acted upon under a number of the early administrations of the General Government. And large advances in civilization were made by many of the tribes. The Choctaws and Cherokees in the South, and the other Indians in the North, gave evidence of this. But a change took place. Georgia wanted the lands of the Indians within her limits and she determined to have them, and the General Government yielded to her demand.

It was then declared to be the settled policy of the Government to remove all the Indians in the United States beyond the Mississippi.

The Indians and the United States have reaped the bitter fruits of this policy in the Seminole war!—in the forcible removal of the Cherokees—and in the waste of blood, of treasure, and of National character that have been thereby incurred. And all these, there is reason to fear, are but the beginning of sorrows!

We hear much said of the impossibility of civilizing savages; but it may be well for us to reflect whether we ourselves are not a standing proof of its possibility, so far at least as we are civilized. How far we are civilized the employment of blood-hounds in the Seminole war will show. Our ancestors, the ancient Britons, if history may be relied upon, went nearly naked; painted their bodies; lived in hollow trees, or in habitations very little better; and offered up human victims to their grim idols. How far we are indebted to the hordes of Northern barbarians who discovered and invaded the land of our fathers, and after long and bloody wars, mingled with them, it is not for us to say.

Thus much however is apparent, that it required centuries to enable our forefathers to advance in civilization as far as the Cherokees and New-York Indians have advanced within the last fifty years. The difference, it must be admitted, was owing to the different state of society at the two periods.

That man, under the same circumstance, is the same being, is proved by the well-known fact, that whites captured by the Indians in their childhood and adopted by them, are reconciled to our habits with as much difficulty as are the Indians themselves.

We will next take a brief review of the origin of the Seminole war. M.

Evening Signal.

The Pleasures of observing Nature.

It is impossible to imagine a happier combination of qualities and circumstances than when that which is of the greatest use to us, at the same time affords us the greatest pleasure; and if it so happen that that pleasure, instead of palling upon the appetite, becomes the more exquisite the more heartily and the longer it is enjoyed, then the happiness thence arising may be considered as the very best that human beings can enjoy. That is the case with the observation of nature: nothing can be more useful than that, for it is the source of all that we know; nothing can afford higher pleasure, for it is the source all that we can enjoy: and we can never tire of it—it never can pall on the appetite, because it is always healthful and invigorating in the pursuit and new at every step we take and at every moment we live. It brings us a two-fold pleasure: it saves us from misery, and it affords us direct happiness; and there is scarcely an ill in life for which there is not, if we could find it out and apply it, a balm in the creation around us. The Author of that has so tempered the productions of the earth and the waters, and the changes and the appearances of the atmosphere, to the wants of man in every zone, from the burning equator to the icy pole, that, amid all the varieties of season and climate, the man who knows and loves his country (and knowing it he cannot but love it), thinks his own country the very best; and would migrate in sorrow from the ice-clad rocks of Labrador to the perpetual spring and unchanging verdure of the Atlantic isles. The Bedouin, who careers over the sandy plain, fleet as the whirlwind, carrying his handful of dates for his day's repast, and marching twenty miles to the palm-encircled pool, at which he is to quench his thirst, would not give up the joy of the wilderness for the fattest plains and the most gorgeous cities. He has known nature, and seen the working of nature's God in the desert, and beyond that, or higher than that, the very excess and perfection of man's working cannot give him pleasure.

And who are they, whose ancestry in their present localities stretches backward till its fading memorials out measure not only all that has been written, but all that has been erected in brick or in marble, or in the aged granite itself—the primeval father of mountain and of rock? Are they the inhabitants of fertile plains, spreading wide their productive bosoms to the sun, rich in flocks and herds, thronged with villages, and joyous with cities and palaces? I trow not. They are the men of the mountains; and if there is love of country upon earth, you will find it where there is only a mountain pine, a mountain goat, and a mountaineer, as fast rooted and as firm footed on the rock as either. Ask of the mountains of your own country; and Snowdon shall answer to Ben-Nevis, and Wharnside shall respond to gray Cairngorm, "We have known our people for a thousand years, and each year of the thousand they have loved us the more. Our summits are bleak, but they point to heaven; they are hoary with eld, but the hope of immortality breathes around them." Glance your eye over Asia, and you shall find, that while conquest and change of race have swept the plains of Euphrates and Ganges like floods, and the level steppes of Siberia like the north wind, Caucasus and Himmalaya have retained their people, and their tuneful cliffs echo the same language as they did in the days of the patriarchs. And who, too, had footing on the Alps before the Swiss, or on the Pyrenees before the Basques; and how long did the expiring sounds of the Celtic language wail among the Cornish rocks, after the lowlands of England had become Roman, Saxon, Dane, and Norman, by turns, and the mingling of a fivefold race had given to the country the most capable population under the sun? Turn whithersoever we will, on the surface of the globe, or in the years of its history, the discovery is ever the same. The Phenicians were once great in Northern Africa, and the Egyptians mighty by Nilus' flood; but where now are the ships of Carthage, the palaces of Memphis, or the gates of Thebes; or where are the men by whom these were erected, conquerors by whom they were laid waste? The cormorant sits solitary on those heaps by the Euphrates, where the conqueror of Egypt erected his throne; the Goth and the Hun trod with mockery over the tombs of the Scipios; and the turbaned Arab has erected his tent over the fallen palaces of Numantia; but the cliffs of Atlas have retained their inhabitants, and the same race which dwelt there before Carthage or Rome, or Babylon or Memphis, had existence, dwelt there still, and, shielded by the fastnesses of their mountains, the sword will not slay them, neither will the fire burn. Everywhere it is the same. If we turn our observation to the west:—the plains of Guiana, and Brazil, and Mexico, and Peru, and Chili, and Paraguay have been rendered up to the grasping hand of conquest; and, because of the gold and the silver they contain, the thickly-serried Andes have been held by the skirts; but the red Indian is still in his mountain dwelling; and in spite of all that fanaticism and avarice, yet more fell, have been able to accomplish, in the very passion and intoxication of their daring (and they have been dreadful in those sunny lands), Chimborazo looks down, from his lofty dwelling among the earthquakes, on the huts of his primeval inhabitants; and Orizaba yet mingles his smoke with that of fires kindled by the descendants of those whose ancestors tenanted his sides before Mexico was a city, or the Atzec race had journeyed into central America.

Now, whenever the globe speaks in unison from every point of its surface, and history brings testimony from its every page, we may rest assured that there is more than common instruction in the tale; and, therefore, we should read and meditate upon it with more than ordinary attention. And why is it, that man not only clings with the greatest pertinacity to those places of the earth to which, as we would say, nature has been the least bountiful, but also loves them with the most heartfelt affection, and acquires an elevation of mind, a determinedness of purpose, and a joyance of spirit in them, more than in places which abound far more in the good things of this world? The facts are certain and absolute; for there is not one exception to them; and therefore the lesson that they teach us must be wisdom.—It is wisdom, too, which bears directly upon our present object; and it is wisdom which is soon learned.

It is simply this: that in those wild and, as we would call them, barren places, man's chief occupation and converse are with nature: whereas, in richer places where there is more to tempt worldly ambition and worldly enterprise, art is his chief occupation, and becomes by habit his chief enjoyment. Now, up to a certain point, and that as high as you please, so that is not exclusive, the practice of art is highly commendable; and people can never make too many useful things, make them too well, or be too diligent or take too much delight in the making of them. It is that attention to art which has made our country what it is,—given to the humblest of our cottagers comforts for which the chiefs and kings of some tribes would be delighted to change their kingdoms and thrones. Not only that, but which in absolute comfort, and in that greatest of all comforts, the means of acquiring information, has placed the peasant of the present day in circumstances more favorable than those of the peer two centuries ago; which has now rooted itself firmly throughout the country, and is like a goodly tree, ever verdant and ever fruitful, rearing its top to the heavens, and spreading its boughs to the uttermost ends of the earth. Well should we love, and dear to us all should be that country, those fathers, and those institutions which have brought it forward, and preserved it for our use; and gladly should we bestow our brightest thought and our best nerved arm upon the farther spread and perfection of it; so that we may not have the ignoble name of the "idle generation;" but make our children still more indebted to us than we are to our fathers.—*Robert Mudie.*

Speech.

There is another power, which each man should cultivate according to his ability, but which is very much neglected in the mass of the people, and that is the power of Utterance. A man was not made to shut up his mind in itself; but to give it voice and to exchange it for other minds. Speech is one of the grand distinctions from the brute. Our power over others lies not so much in the amount of thought within us, as in the power of bringing it out. A man of more than ordinary intellectual vigor, may for want of expression, be a cipher, without significance in society. And not only does a man influence others, but he greatly aids his intellect, by giving distinct and forcible utterance to his thoughts. We understand ourselves better, our conceptions grow clearer by the very effort to make them clear to another. Our social rank too, depends a great deal on our power of utterance. The principle distinction between what are called gentlemen and the vulgar lies in this, that the latter are awkward in manners, and are especially wanting in propriety, clearness, grace, and force of utterance. A man who cannot open his lips without breaking a rule of grammar, without showing in his dialect or brogue or uncouth tones, his want of cultivation, or without darkening his meaning by a confused, unskillful mode of communication, cannot take the place to which perhaps his good sense entitles him. To have intercourse with respectable people, we must speak their language. On this account I am glad that grammar and correct pronunciation are taught in the Common Schools of this city. These are not trifles; nor are they superfluous to any class of people. They give a man access to social advantages, on which his improvement very much depends. The power of utterance should be included by all, in their plans of self-culture.

Channing.

A candid Opinion of Rome.—I wrote to you before from Rome; but I said nothing about it, because, at that time, I had not taken even the most cursory view of what it contains. Since that I have been pretty nearly over it. One is always desirous to collect as many opinions as one can with respect to a great man or a celebrated place, from those that have seen them; and I shall, therefore, explain to you, as well as I can, the sort of impression that Rome has made upon my mind. In the first place, I am bold enough to think, and rash enough to say—with deference, however, to better judgments—that the merit of the ancient buildings here has been a good deal exaggerated. No doubt they deserve a great deal of praise and admiration; but they have received a double share of each from fancy, affectation, and that blind attachment to classical antiquity that swayed the minds of artists and scholars for some centuries after the revival of learning. There are two ways of considering these objects: as what they are, or as what they have been. Now, there are not above four or five of the ancient monuments that are still perfect enough to give much pleasure, except to a very enthusiastic eye.

First, and much before any thing else, comes the Pantheon, complete, beautiful, and of the purest age. I really think it deserves all that has been said in its praise; though one's pleasure in seeing it is, in part, to be attributed to the satisfaction and surprise one feels at the singular good fortune which has preserved it entire amidst the wreck of almost every thing else. Besides, one is a good deal awed by Agrippa and the Augustan age. Still, I will fairly own, that, if it stood at Turham Green, and had been finished yesterday by a man from Birmingham, it would still strike one as a noble and a beautiful work. In size, however, which in architecture is a very material point, it is (I need not tell you) not by any means remarkable. It is surpassed by all the great modern churches. Then comes the Coliseum, which, though sadly ruined, it is impossible to look at without being very much struck with its enormous mass. Then the triumphal arches, Trajan's pillar, and the little Temple of Vesta. This is pretty nearly all that actually pleases the eye. The obelisks, indeed, are numerous and perfect; but they are curious rather than beautiful.

What else remains of antiquity consists of unsightly ruins. There are, perhaps, some few exceptions which I ought to have made, but not many. You may find many bits and scraps, but nothing else sufficiently entire to be admitted as a whole. I am sensible, however, that the present beauty and perfectness of these monuments is not the most interesting subject of consideration.—They are to be looked at chiefly as traces in which, by the help of history, we may discover the state of ancient art, wealth, and power. And certainly, in every part of Rome there are abundant proofs of its having been once the capital of a great, rich, enlightened, and victorious people. Yet, I own, that, when I recollect how long and how completely the Romans were masters of the world, how severely they governed it, how unmercifully they plundered it, and how much of greatness and authority was concentrated in this single city, I am not at all surprised at the extent or splendor of their public works. All that they did, when compared with the vastness of their empire, is very much inferior, indeed, to what was accomplished by the little Republics both of Greece and its colonies.

But now comes the drawback upon the splendid and interesting objects in Rome, and which, I own, diminishes their effect, in my eyes at least, to a wonderful degree. It is the extreme filth and shabbiness of the wretched towns that surrounds them. Regular streets of lofty, well built houses are not at all necessary in order to set off fine public buildings. Oxford is a sufficient proof of that, where there is hardly a single handsome private house, and yet where every thing appears to the best advantage. But cleanliness, neatness, space, and a tolerable state of repair are quite indispensable. In Rome you search in vain for any one of these advantages. There is not a single wide street, and but one handsome square, Piazza di Savona. Poverty and dirt pursue you to the gates of every monument, ancient or modern, public or private. You never saw any place so nasty nor so beggarly; nor I, except one. Lisbon is a little worse than Rome, and only a little, and it is a disgrace to civilized man. The description of dirt is no very pleasant thing; and, therefore, for your sake and my own, I will not make one.—*Lord Dudley's Letters.*

The Student.

He had toiled too earnestly and too long. Like an imprisoned bird, his spirit, struggling for a more perfect freedom, had beat against its prison bars, and now its earthly tabernacle was shattered. It is melancholy to see the decay, the gradual drooping, and premature death of the young and strangely gifted. How many hopes—how many affections clustered around and clinging to such an individual, are withered and crushed by the blow that lays their object in the dust? The altar is overthrown, and the offering profaned.

The student sat alone. His task was done. One pale cheek rested upon his emaciated hand, and his eye was fixed thoughtfully upon the volume opened before him—yet the page was to him but a blurred and confused mass. His mind was away among earlier days and brighter scenes. He thought of the past, and a faint smile lighted up for a moment his pallid countenance. There were hopes and joys, and aspirations, and anticipated triumph, that came thronging upon his soul in that brief retrospect, and his strong ambition woke again—to die!

The panorama passed. The realities of the present were before his eyes; and he sighed to think that the brilliant promise of his morning, had departed ere noon. The object for which he had toiled was unattained. Ease had been forgone, health sacrificed; the springing affections of his heart crushed down and strangled in their birth—but the prize he sought was still unwon. Oh! Fame, thou mocker of the sanguine heart! how much of life, and love, and peace, have been immolated upon thine altar—in vain! How few of thy votaries win the meed for which they toil!

Solemnly passed the night. The blushing dawn looked timidly over earth, and the birds were musical among the trees. Came forth to labor, but the pale and sickly student came not with them. His labor was done.—*New-Yorker.*

Sayings of the Rev. John Newton.—If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. So devotedness to God, whether it mows, or whets the scythe, it still goes on with the work.

A Christian should never plead spirituality for being an idler, or a sloven. If he be but a shoeblack, he should be the best in the parish.

My principal method for defeating error and heresy, is by establishing the truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts.

The Auld Grey Mare.—An honest farmer of Dumfries was often scolded by his wife for staying too long at the public house on the market-days. She one day went to the market with him herself, and in the evening hurried him home rather sooner than he wished. However, they mounted the old grey mare, he on the saddle, and she on a pad behind him. They rode on till they came to a small brook that crossed the road, when the mare put down her head, and, after being satisfied, again went on. "There now," said his wife, "If you would do like the mare—when she has enough she stops of her own accord, and goes on—and why cannot you do the same?" "It's ay true, gudewife," said he, "but if there was anither auld grey mare on the side o' her, and the one kept saying to the other "here's t' ye," and "here's t' ye," there 's na telling when they might part."

Astronomy.

In the Report of John Quincy Adams on the Smithsonian Bequest, occurs the following eloquent passage describing the beauty and sublimity of the science of Astronomy;

"The express object of an observatory is the *increase* of knowledge by *new discovery*. The physical relations between the firmament of heaven, and the globe allotted by the Creator of all to be the abode of man, are discoverable only by the organ of the eye. Many of these relations are indispensable to the existence of human life, and perhaps of the earth itself. Who can conceive the idea of a world without a sun, but must connect it with the extinction of light and heat, of all animal life, of all vegetation and production, leaving the lifeless clod of matter to return to its primitive state of chaos, or to be consumed by elemental fire? The influence of the moon—of the planets, our next door neighbours of the solar system—of the fixed stars, scattered over the blue expanse in multitudes exceeding the power of human computation, and at distances of which Imagination herself can form no distinct conception—the influence of all these on the globe which we inhabit, and upon the condition of man, its dying and deathless inhabitant, is great and mysterious, and in the search for final causes, in a great degree inscrutable to his finite and limited faculties. The extent to which they are discoverable, is, and must remain unknown; but to the vigilance of a sleepless eye, to the toil of a tireless hand, and to the meditations of a thinking, combining, and analyzing mind, secrets are successively revealed, not only of the deepest import to the welfare of man in his earthly career, but which seem to lift him from the earth to the threshold of his eternal abode—to lead him blindfold up to the council-chamber of Omnipotence; and there stripping the bandage from his eyes, bid him look undazzled at the Throne of God."

Emigration.

It is difficult to describe the rapacity with which the American rushes forward to secure the immense booty which fortune proffers to him. In the pursuit, he fearlessly braves the arrow of the Indian and the distempers of the forest; he is unimpressed by the silence of the woods; the approach of beasts of prey does not disturb him; for he is goaded onwards by a passion more intense than the love of life. Before him lies a boundless continent, and he urges onwards as if time pressed, and he was afraid of finding no room for his exertions. I have spoken of the emigration from the older States, but how shall I describe that which takes place from the more recent ones? Fifty years have scarcely elapsed since that of Ohio was founded; the greater part of its inhabitants were not born within its confines; its capital has only been built thirty years, and its territory is still covered by an immense extent of uncultivated fields; nevertheless, the population of Ohio is already proceeding westward, and most of the settlers who descend to the fertile savannahs of Illinois are citizens of Ohio. These men left their first country to improve their condition; they quit their resting-place to ameliorate it still more; fortune awaits them everywhere, but happiness they cannot attain. The desire of prosperity is become an ardent and restless passion in their minds which grows by what it gains. They early broke the ties which bound them to their natal earth, and they have contracted no fresh ones on their way. Emigration was at first necessary to them as a means of subsistence; and it soon becomes a sort of game of chance, which they pursue for the emotions it excites, as much as for the gain it procures.

Sometimes the progress of man is so rapid that the desert re-appears behind him. The woods stoop to give him a passage, and spring up again when he has passed. It is not uncommon in crossing the new States of the West to meet with deserted dwellings in the midst of the wilds; the traveller frequently discovers the vestiges of a log-house in the most solitary retreats, which bear witness to the power, and no less to the inconstancy, of man. In these abandoned fields, and over these ruins of a day, the primæval forest soon scatters a fresh vegetation; the beasts resume the haunts which were once their own; and Nature covers the traces of man's path with branches and with flowers, which obliterate his evanescent track.

I remember, that in crossing one of the woodland districts which still cover the State of New York, I reached the shore of a lake, which was embosomed in forests cœval with the world. A small island, covered with woods whose thick foliage concealed its banks, rose from the centre of the waters. Upon the shores of the lake no object attested the presence of man, except a column of smoke which might be seen on the horizon rising from the tops of the trees to the clouds, and seeming to hang from heaven rather than to be mounting to the sky. An Indian shallop was hauled up on the sand, which tempted me to visit the islet that had at first attracted my attention, and in a few minutes I set foot upon its banks. The whole island formed one of those delicious solitudes of the New World, which almost lead civilized man to regret the haunts of the savage. A luxuriant vegetation bore witness to the incomparable fruitfulness of the soil. The deep silence, which is common to the wilds of North America, was only broken by the hoarse cooing of the wood-pigeon, and the tapping of the woodpecker upon the bark of trees. I was far from supposing that this spot had ever been inhabited, so completely did Nature seem to be left to her own caprices; but when I reached the centre of the isle I thought that I had discovered some traces of man. I then proceeded to examine the surrounding objects with care, and I soon perceived that a European had undoubtedly been led to seek a refuge in this retreat. Yet what changes had taken place in the scene of his labors! The logs which he had hastily hewn to build himself a shed had sprouted afresh; the very props were intertwined with living verdue, and his cabin was transformed into a bower. In the midst of these shrubs a few stones were to be seen, blackened with fire and sprinkled with thin ashes; here the hearth had no doubt been, and the chimney in falling had covered it with rubbish. I stood for some time in silent admiration of the exuberance of Nature, and the littleness of man; and when I was obliged to leave that enchanting solitude, I exclaimed with melancholy, "Are ruins, then, already here?"

De Tocqueville.

Extraordinary Memory of Malibran.—Madame Malibran had a most extraordinary power of memory. I have known her study an opera in the morning, and play in it the same evening. She had only to try over the music once, and she knew it perfectly. One day, when we were visiting Chevalier Neukomm, Maria took up a mass of his composition which was lying on the table. She sang it throughout, and accompanied herself without making a single mistake, although it was in manuscript and exceedingly difficult. I saw her in the space of half an hour learn the language of signs—that is to say, the mode by which deaf and dumb persons communicate.—*Memoirs of Madame Malibran.*

Progress of Truth.—The few smooth all paths for the many. The precepts of knowledge it is difficult to extricate from error, but once discovered, they gradually pass into maxims, and thus, what the sage's life was spent in acquiring, becomes the acquisition of a moment to posterity.—*The Disowned.*

Things Lost Forever.—Lost wealth may be regained by a course of industry—the wreck of health repaired by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgiveness—even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanished honor—recalled his slighted years, and stamped them with wisdom—or effaced from heaven's record the fearful blot of a wasted life?—*Mrs. Sigourney.*

Nothing is superficial to a deep observer! It is in trifles that the mind betrays itself. "In what part of that letter," said a king to the wisest of living diplomatists, "did you discover irresolution?"—"In its *ns* and *gs*!" was the answer.

A very benevolent man will never shock the feelings of others, by an excess either of inattention or display; you may doubt, therefore, the philanthropy both of a sloven and a fop.

There is an indifference to please in a stocking down at heel—but there may be malevolence in a diamond ring.

Inventions in dressing should resemble Addison's definition of fine writing, and consist of "refinements which are natural, without being obvious."

He who esteems trifles for themselves is a trifler—he who esteems them for the conclusions to be drawn from them, or the advantage to which they can be put, is a philosopher.—*Bulwer.*

When societies have done all the good they can, and nothing but good, and walk on in more unspotted brightness than that of the moon in Heaven, let them look to be maligned and labelled as a set of scoundrels.—*Cotton Mather.*